

THE CHRISTIAN CENTURY

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The Supreme Need

BY JOHN R. MOTT.

WHEN I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding of God's power and the secret of the releasing of that power. We need more workers through whom God shall have His opportunity. Here and there He is accomplishing through one worker what many workers could not accomplish where the hiding of His power is not discovered.

Since then I have found the same thing exemplified all over the home field. God has His ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward Him, that He might show His power through that man. The discovery of that secret is a great thing needed all over the world today in our Christian enterprises, the discovery of the secret which enables God to find the object of His quest, that He may realize His consuming desire and show Himself strong.

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

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Wings and Hands

The hand and the wing are anatomically the same organ. Bone for bone, muscle for muscle, either developed or in rudiment, they stand related in comparative anatomy. Nature has few types, and these few she varies according to her needs. The paw of a lion, the flipper of a whale, the wing of a bird and the hand of a man are all comparable in bone, muscle, artery and nerve. The wing and the hand are the special developments of a single creative type common to the life of all mammals.

The Book of Psalms contains two interesting prayers, "Oh that I had wings like a dove!" and "Yea, the work of our hands, establish thou it." Take your choice between the two.

These two prayers are antithetic. The first belongs to a stormy period in the life of David; the second reflects the experience of a solemn hour at the end of the life of Moses. The first cries out in the agony of earth's daily sorrow and care; the second has passed those sorrows and contemplates a completed life, whose net results seem small and transitory. The thought of the first is the awful reality and intensity of life's problem from which the burdened soul would fain escape; the second contemplates the escape from life as a thing so certain, so relentless, that life itself cut short by death, seems almost an illusion and a fleeting disappointment.

Each of these prayers expresses its thought concretely in the figurative use of physical organs. One is a prayer for wings; the other has to do with hands and that which hands accomplished.

* * *

Hands and wings are mutually exclusive. The anatomy of angels as given in the Bible plainly shows that some of them had both hands and wings—as, for instance, in the visions of Ezekiel and in the Apocalypse of John. But we are not yet angels, and we have had our choice, physiologically speaking, between hands and wings, and the choice which created our natural order of beings reached its development by the preference of hands.

The hand is a hammer, a vise, a wrench, a lever; it is itself the most wonderful of tools. And it can hold the sword or plow or pen; it can hurl the javelin or the bomb. It is far more wonderful than a wing.

Upon the whole it is much the better for us to have hands than wings. The wing is good to fly away with, but flying away is not good for people. We have quite sufficient means of escape from duty as it is. Wings first appeared long be-

fore hands, and in an age when there was more occasion for flight than for labor. But the world has need for hands now; for its wings it can wait.

There has been no age in which men have not dreamed of the use of wings in transportation. The development of hands gives man only half the transporting power which belongs to the quadruped or the bird. Hence man has invested his imagination with the feet of a horse and made of himself in thought a Centaur; or he has taken to himself wings in his imagination with the misguided notion that these were his chief lack in the making of an angel.

But Daedalus, Icarus and Darius Green all proved the dangers which come to men from the attempt to construct wings. The older inventors, you remember, flew so near to the sun that their wax wings melted and Darius Green found his clumsy leather affair of service only in the temptation which it brought to him to make a perilous leap resulting in an ignominious tumble into the barnyard. Andree, who made wings of silk to fly over the North Pole, found the deadly cold as fatal as of yore his predecessors found the melting heat. But, of this we are certain, if mankind ever secures wings on earth, he must make them with his hands.

* * *

We are entitled to pray to God to establish the work of our hands, because God also works. God has hands as well as wings. The language of the Bible concerning the bodily parts of God are all figurative, but God's attributes include those associated in our minds with the labor of hands. Indeed, we are God's hands; for we are the Body of Christ.

With a pair of wings we might fly over the pyramids, but it required hands to build them. Our flight would soon be over, and perhaps we should tumble in the sand on the other side, or fall into the mud of the Nile. But the pyramids, the work of human hands, abide through the long ages, and many a wing will break against them and leave them there. Despise not the hand nor long for the wing. Hands are the more wonderful.

It is not unnatural for the Christian to sigh for rest and long for surcease from labor, but it is not well that he should be too easily gratified. God has placed us here to work and commanded us to "do with our might whatever our hands find to do." The prayer for wings is the prayer of fatigue and despondency, but the prayer of courage and confident faith is "establish the work of our hands!"

The Episcopalian Church and Unity

Its Contribution to the Cause of Christian Union Considered. A Sermon

Preached at First Church, Louisville, Ky., January 25, 1914.

BY E. L. POWELL.

I READ the twenty-first verse of the seventeenth chapter of John's Gospel: "That they all may be one as Thou, Father, art in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me."

For 600 years the church established on the day of Pentecost under the auspices of heaven, in the midst of accessories altogether radiant and divine, exemplified before the world the meaning and power of an apostolic and united society of souls having no authority other than that of the risen Lord, knowing no ordinances other than those of his appointment, rejoicing in a fellowship of free souls, entering largely with advancing Christian experience into the wider reaches and spaces which belong to unseen realities.

THE GREAT SCHISM.

Then comes the great schism, the united church is broken. It is divided into the East and the West, the Roman Catholic Church and the Greek Catholic Church. You know the story. It was in the sixteenth century following the great schism that Luther nailed his thesis to the church door at Wittenberg that Protestantism was born, and with Protestantism came liberty, democracy, the renaissance, the opening up of a new world of thought and endeavor.

Unfortunately, out of Protestantism have come almost innumerable divisions. Denominations, sects, cults have grown fast and faster until today in these opening years of the twentieth century it seems as though the churches are going to destroy the church. So unfortunate and distressing is our predicament that we are unable to point anywhere to a visible society subject to the will of Christ concerning which it may be said that it has the elements of apostolicity, catholicity and unity. We try to justify our divided state, our unhappy divisions, by referring to the invisible church, a church not organized in our visible organizations, but dwelling among the clouds, and realizing for practical ends and purposes in the clouds the meaning and ministry and mission of a visible, united society of Jesus Christ.

PLEA FOR CHRISTIAN UNION.

It is certainly not as a matter of boast, but simply the recognition of the demands of historic justice, that the statement is here made that the body of people known as the Disciples of Christ, popularly called the Christian church, was the first organization after long and weary centuries of a divided Christendom to lift its voice and prayer in favor of a return to the primitive simplicity of faith and ordinances and life associated with the apostolic church. This people came into existence with the distinct and avowed aim to put forth every effort to effect a Christian union through a restoration of primitive faith, of primitive ordinances, of primitive life.

Within the last fifty years from every denomination has come a passionate plea for Christian unity, and among them all there has been no clearer, sincerer or sweeter voice than that which has come from the historic and splendid

communion known here in America as the Protestant Episcopal Church.

Particularly within the last decade has the Episcopal Church come into the very forefront of those who are pleading for a genuine, organic, visible, created union with the people of God. You are familiar with its Lambeth utterances and the platform of Christian union laid down by this memorable assembly. Outside the Disciples of Christ no other communion than the Episcopal communion has come before the Christian world with a concrete and definite basis of Christian union. One of the articles of that Lambeth basis of Christian union offered to the Christian world, was in its historic episcopate. And yet there has come in these very recent years no dogmatic insistence upon so dear an article as is the historic episcopate with its implied dogma of Episcopal succession. From the High Church of Oxford there comes, through one of the most eminent scholars of the Anglican communion, this statement: "In the strictest and most traditional form the theory of an original Episcopal succession has perhaps broken down; or, again, we are debarred from considering the form of a ministry as constituted and determined for all time by an actual legislation proceeding from our Lord's own lips."

Here is the spirit not of compromise but of loving sacrifice of anything and everything which is not a part of essential Christianity. A long step toward Christian union has been made when such a religious body manifests such a

for Christian union, and I think one of the most graceful and beautiful things which has been done in recent years is that which has been done by the Christian Unity Foundation, established unofficially by the Episcopal Church in America. The very first literature issued by that distinguished body is the little monograph entitled, "Study No. 1, Disciples of Christ." No fairer, no more admirable presentation of history and faith of this religious body has ever been given to the world, and in this little book is quoted the utterance of Thomas Campbell, setting forth the reason of our existence as a religious body, and the whole aim and meaning and justification of our existence as a religious body. In the document herein quoted, Mr. Campbell declares that division among Christians is "anti-Christian," as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority, a direct violation of his express command. It is anti-natural, as it excites Christians to condemn, to hate, and oppose one another, who are bound by the highest and most endeavoring obligations to love each other as brethren, even as Christ loved them. In a word, it is productive of confusion and of every evil work.

SAYS UNION IS NOT A DREAM.

Now, my friends, in the brief time we are to consider this tremendously im-



First Church, Louisville, Ky.

Christian spirit, showing itself to be seeking honestly and sincerely only that which is essential to the Christianity of church.

UNITY FOUNDATION ESTABLISHED.

I said just now that the Disciples of Christ 100 years and more ago were the first people to come before the divided Christian world with a definite platform

portant subject I wish you to keep your mind upon one thing. In order to obtain Christian union, which is not a dream, but toward the realization of which we are coming fast and faster, there are certain great electric words ever to be kept in mind. These words are "authority, liberty, democracy."

The whole problem might be stated as involving the question of authority.

What shall be the basis of Christian union? If that basis shall be doctrinal who shall write the creed? If that basis shall be ritual who shall determine the ordinances? If that basis shall be institutional who shall appoint priest and presbyter and who shall proscribe and prescribe the limitations of the powers of these officials? What is the source of authority in determining God's will through Jesus Christ concerning that which is essential Christianity or concerning that which is structural Christianity?

The whole battle between Romanism and Protestantism involves the consideration of the question of authority. Christian union cannot be effected by any compromise, cannot be effected by any surrender of liberty of conscience, cannot be effected by other than the recognition, which is democratic, of the right of every free soul to immediate access to God and to the will of God.

THREE POSSIBLE COURSES.

There are only three possible courses open to us in our pursuit of Christian union. Either an infallible church is the source of authority, or an infallible book is the source of authority, or an infallible Christ is the source of authority. Shall we find an infallible church that can speak the infallible word, and that shall guarantee its infallible deliverance, to be accepted through imperfect souls infallibly? You know that the position of the Roman Catholic Church, unquestionably the mother church, is that through an infallibly constituted external authority the church must be preserved in unity and power. The Roman Catholic Church has declared the head of that church to be infallible, recognizing the logical necessity of an infallible head, that proceeding from that infallible head may be infallible laws, or to be accepted as such by its constituency. What is the result? We have union; we have the spirit of union, which is based upon the strong hand of external authority. We have union without liberty; that is to say, the right of private interpretation is denied. We have union without democracy for the constituency; the consent of the governed is not given. It is not a question in which the individual or the collective body is concerned. No more splendid example of federated unity is in the world today than the Roman Catholic Church. The will of one man is law, and reverence to that constituted authority is willingly given and there is a willing subjection to that law.

Shall we have an infallible book as the source of authority?

RIGHT OF PRIVATE INTERPRETATION.

Protestantism's motto is: The Bible, the religion of Protestants. Chillingworth, long before Alexander Campbell gave forth the dictum, declared, where the Bible speaks we speak, where the Bible is silent we are silent. Protestantism accepts the Bible as an inspired and an infallible book.

Furthermore, the fundamental principle of Protestantism is the right of private interpretation, the right of individual conscience, and the democratic privilege of equality before God and his will, with no priest or presbyter or convocation to intervene between those inherent and inalienable rights of every soul to immediate access to the presence of God. Well, can you get Christian union out of that proposition? Not un-

less you can have infallible interpretations of an infallible book. Not unless you can have infallible interpretations of those interpretations of an infallible book.

The whole history of a divided Protestant Christianity is the history of interpretation of an infallible book. All theologians claim to find their source and inspiration in the Bible. All creeds, whether Calvinistic or Armenian, claim to have been derived directly from the Bible. That which has divided us has not been questions that are essential to Christian faith, but they have been questions of interpretation leading us into the realm of metaphysics and subtle theology, bringing us into infinities where the mental atmosphere is so rare that breathing becomes an impossibility for the ordinary man.

"INFALLIBLE CHURCH IMPOSSIBLE."

Shall we sacrifice the right of private interpretation, which is almost the fundamental right of Protestantism, for the sake of securing through supposedly infallible interpreters a basis of Christian union? Very well. We shall never find Christian union in the realm of an infallible church, for it has never existed. It can never exist. The primitive church was not an infallible church; it was made up of fallible men and women, and out of fallible men and women you cannot bring infallibility. We cannot find a basis of union in the realm of constituted legal authority claiming for itself the exclusive privilege of laying down infallible propositions upon which the church shall stand.

A certain kind of union, forced union, mechanical union, is the necessary result. Nor can we find the basis of union through the interpretations of an infallible book, for the whole history of persecution, the whole history of creed denomination, the whole history of divisions associated with theologies and creeds, is the record of history. Protestantism has been dividing and redividing as a result of claiming an impossibility, that a council or a company of men can write for us a creed from the infallible book which shall be binding upon the reason and conscience and faith of free souls.

What then? The solution of this problem is in an infallible person, and don't you know that Romanism has recognized that truth in crediting to the Pope, by action of Council, infallibility? The Roman Catholic Church has, as its claim, at least, because it is a logical necessity, an infallible Pope, an infallible head.

SOLUTION OF PROBLEM.

I say that an infallible Christ is the logical necessity in the solution of this problem of Christian union. In him we have authority, liberty, democracy. In him we have an authority not embraced from without, but self-imposed, and, therefore, consistent with liberty of conscience, since that authority is freely chosen on the part of each individual who swears allegiance to the lordship and divinity of our Lord. In him we have an authority that is to be reconciled and harmonized, and is reconciled and harmonized with democracy, for there is neither male nor female, neither Jew nor Gentile, neither Greek nor barbarian nor Scythian, but we are all one in our privileges and in our rights in Jesus Christ. Concerning this authority, there is no question anywhere in any

part of a divided Christian world. Concerning the interpretation of this authority there is no question. The Roman Catholic and Protestant and all of the divisions of Protestantism say with full accord and with one voice of adoration and praise:

"No other lord but Thee we will know, no other tongue but Thine confess."

Even the Papacy is but representative of that clearly acknowledged and owned invisible and spiritual authority vested in Jesus Christ by virtue of his character, by virtue of his life and ministry and teachings and death and burial and resurrection and enthronement.

CREED OF CHRIST.

What ordinances shall we have? His ordinances and none other. What ministry shall we have? Those of his appointment, and none other. What creed shall we have? His creed, and none other, and that creed as it was approved by him when it was announced in Caesarea of Philippi by his impulsive Disciple, is the creed of Christendom out of which has come the Apostle's Creed and the Nicene Creed and all the other creeds.

Simon Peter said, "Thou art the Christ, the Son of the living God." That is enough. We have no right to ask that men shall do the impossible thing, namely, give the consent of their intelligence to propositions in the same way as to bring about a uniform acceptance of those propositions on the part of all. It has never been done. Faith in a person, faith in that person as absolute lord over will and heart and conscience and life and faith and all. On the Mount of Transfiguration there appeared Moses and Elijah, and a bright cloud overshadowed these two representatives of the old dispensation together with the Christ whose body gave forth the sheen of the spiritual body which he now wears, and there came a voice from his most excellent glory saying, "This is my beloved Son, in him I am well pleased, hear ye him." You are not to hear Moses save as Moses represents Christ, you are not to hear Elijah save as Elijah represents Christ, you are not to hear the modern voices of authority save as those modern voices of authority represent Christ.

TO UNION THROUGH CHRIST.

Only one can speak with authority over my conscience, because when he speaks conscience immediately, instinctively, intuitively answers, "Thou hast spoken the truth," and the marvelous thing about our Christian religion is the intuitive and immediate acceptance, without any constraint or restraint, of any word that has ever fallen from the lips of the Son of God. We cannot deny that authority. When one stands before a masterpiece, if there be any artistic sense in him whatever, he is dominated by it, and says: "In the world of art evermore you shall be supreme," and when one stands in the presence of Christ, with a sensitiveness of soul seeking to know his will concerning him, there is immediate recognition and there comes from him the cry which issued from Thomas, the old doubting Thomas, when doubt passes into adoration, "My Lord and my God!"

One word more and I have done. We shall come to Christian union by way of Christ, and that way is the way of devotion and adoration and love. It can never be obtained through controversial methods. We are all one in our hymnol-

ogy. We sing from Faber, the Catholic, and from Wesley, the Methodist, and from Cardinal Newman, the Catholic. Our classics are not denominationalized, and we care not. Through the sweet ministry of worship and of prayer and of praise we get above all the noises and the tumults and the voices and the distractions, and we are listening to the song of the angels.

Denominationalism is provincialism. Denominationalism means the surrender of a given denomination's right to claim all of truth which any given religious body logically may possess. I sometimes think that under such influences and un-

der such spirit as that brought to us in the memorable extract of the speech of Abraham Lincoln, the old and staggering and blundering divided church shall come back into her splendid inheritance of the centuries ago. You remember that Abraham Lincoln said in that marvelous and inspired oration of three minutes, 'The mystic chords of memory stretching from every battlefield and patriot's grave to every living heart and hearthstone throughout this broad land of ours shall yet swell the chorus of a union when those chords are touched, as surely they will be, by the better angels of our nature.'

And I believe that when the great revival comes, and the memory of the church goes back to her martyrs and to those who have laid down their lives for their faith in him, that the better nature of the church under these sweet memories and inspirations will be touched by the Holy Spirit, and that through some little thing hardly considered now in our logical programme, the broken church shall pull herself together, and show her giant strength, and once again go forth as a strong man to run a race, bright as the sun, glorious as the moon and terrible as an army with banners.

On Looking the Orator

Some Observations and Meditations on the Subtle Art of Oratory.

BY EDGAR DEWITT JONES.

TO "look the part" is more than half the battle, in certain callings, notably that of oratory. Literary folks are not necessarily orators but all orators are, or are supposed to be, literary. I recall a phrase from the text book of English I studied as a lad. The phrase was, "An oration is the very flower of literature." It occurs to me now that it would be more accurate to say that "Some orations are the very flowers of literature," and perhaps add that "these are flowers all right, but not literature."

But to the matter at hand. What is the popular conception of looking the orator's part? The answer is easy. Here is a composite picture of the popular orator made up of detached phrases, describing him: "Tall and broad-shouldered," of "commanding presence," "piercing dark eyes," "long wavy hair," (preferably dark) a "large mouth with mobile lips," an "aquiline nose," a "strong chin," and "a musical, resonant voice." Of course it is a trifle difficult to visualize a voice and yet in the orator's case the voice seems an actual part of his platform appearance. Therefore we will let the voice remain as part of this composite picture of the typical orator who "looks the part." So much for his native characteristics, now for his attire.

"THE ORATOR OF THE DAY."

He must wear "conventional black" coat with skirts or tails, double-breasted frock or "Prince Albert," "low cut vest or waistcoat showing a wide expanse of linen," a black or white, preferably "black string tie," dark or finely striped trousers, patent leather or well polished shoes, a "wide-brimmed" soft "slouch hat." And there he is—"The Orator of the Day."

Now there is a certain famous contemporaneous American statesman, an outstanding figure, and the most conspicuous orator of our times, who fulfills so well the requirements of this composite picture as to have actually sat for it. I refer, of course, to Mr. Secretary Bryan. Read the above description again and see how well he fulfills it. His one departure from the popular ideal is a sartorial lapse, if lapse it may be called, and is the not serious one of preferring a sack coat on the Chautauqua circuit to the conventional sort with tails.

Mr. Bryan's strong hold on popular favor is undoubtedly due in a large part to his fitting so perfectly into the popular ideal of the great orator that he is.

There have been effective public speakers both in English and American public life who did not look the part but they are not many, nor were they of the first order or rank in oratory. In every instance their physical presence which was "against them" was offset, if not com-



Rev. Edgar DeWitt Jones.

pensated for, by intellectual gifts of the highest order or wonderfully melodious voices, or both.

For a public speaker to be written up or down as "a little man" is to doom him to an oratorical hell in the minds of the populace.

A REFERENCE TO WENDELL PHILLIPS.

In his lecture on Daniel O'Connell, Wendell Phillips refers to the great orator's magnificent presence and remarking upon the physical advantage of a public speaker cites an interesting incident in Mr. Webster's life told him by James Russell Lowell. A year or two before his death Mr. Webster returned home from Washington and went down to Faneuil Hall to protest against the dissolution of the Whig party. Drawing himself up to his loftiest proportions, his brow clothed with thunder, before the listening thousands he said, "Well, gentlemen, I am a Whig, a Massachusetts Whig, a Faneuil Hall Whig, a Revolutionary Whig, a constitutional Whig. If you break the Whig party, sir, where am I to go to?"

"And," said Lowell in telling Mr. Phillips of the incident, "we held our breath, thinking where he could go. If he had been five feet three, we should have said, 'Who cares where you go?'"

Yet there have been and are eloquent men of small stature. Some of our noted orators have been short and "thick set" like Stephen A. Douglas, or even Henry Ward Beecher. Some have been tall and thin like Lincoln or John James Ingalls. A few lame like Thaddeus Stevens, or Senator Daniel of Virginia; at least one puny and a dwarf like the brilliant Alexander Stephens. But to call the roll of the great orators is to summons a company of men who looked every inch the part. In America, Webster, Everett, Clay and Ingersoll for example. In Ireland, O'Connell; in England, Gladstone, to mention but a few of the illustrious company. When these men arose to speak their very appearances were vocal, electric and eloquent.

While the public speaker of all men is greatly blessed and benefited if he looks the part, of all men he is most miserable if he only looks the part and cannot speak up to the part he looks.

AN ILLUSTRATION FROM REAL LIFE.

I know of two preachers who in personal appearance are as unlike as a towering oak is unlike a crabapple tree. One of these preachers is a noble specimen of physical manhood. He has a large, well-developed frame, is over six feet tall, has a great open face, an orator's mouth, a good voice and an abundance of dark hair which he wears long. When this man stands up to preach he raises your expectations to the stars and after he has spoken for fifteen minutes he has (if you are thoughtful) dropped your expectations as low as the grave.

The other preacher is slight and insignificant of build. He has a "sandy" mustache, and a freckled yellowish complexion. His eyes are a faded blue and his hair, what there is of it, is a sunburnt sorrel variety. Moreover, he is careless of his attire and his shoes are often unblackened and never highly polished. When this man gets up to preach to a strange audience his first appearance sends a chill of disappointment and sometimes even revulsion over the faces of the people. In ten minutes that man has his audience old and young, learned and unlearned, white and black (if there chance to be any of the latter present) for him, with him, and if he remains after the service

for congratulations, literally on him.

When I first saw and heard these two men it occurred to me that they could form a partnership that might prove mutually helpful and profitable. I said to myself, and possibly to a few intimate friends, that these two ministers ought to take the pastorate of a church jointly and on Sundays go into the pulpit together. The congregation then could look at the one man and listen to the other.

But when I came to know these men better I saw the futility of such an arrangement, for when the big man got up to speak he dwindled physically until along about his "fifthly" he was actually dwarfish; while the other man seemed to grow taller as he spoke and ere he finished, his stature actually grew impressive in the flood of his eloquent speech and the great fervor of his passionate delivery.

In oratory as in everything else it is better not to seem and to be than to seem and not to be.

And yet after all allowances have been made and exceptions accounted for it still remains an indisputable fact that nowhere else does an impressive and commanding presence or the lack of it mean so much as in the realm of public speaking.

Bloomington, Ill.

Concerning Conditions in China

A Letter Written From Luchowfu, November 28, 1913.

BY JUSTIN E. BROWN.

NINE weeks today since we came to anchor in Chinese waters and eight weeks since we landed in our station here. I did not intend to let all these weeks go by without writing at least briefly of conditions as they impress us on our first return. It seems to be one of those cases of willing spirit and weak flesh. I can only plead in defense time crowded full with getting our home affairs settled and our work started anew. These weeks have been the more strenuous because of unsettled conditions and delays in getting things done. This is a time of reconstruction in our work generally. There was first the redivision, in view of our return, of the evangelistic and school work. Then the old medical man, Doctor Buehart, is turning his work here over to Doctor Wakefield and going to Nanking to take up work in the Union Medical College, and the change involves somewhat of a shaking up not only in the medical work but in other lines as well. Finally we are now preparing to start work on our new church. We have all these years gotten along as best we could with no church home, using for that purpose the hospital clinic room and the street chapel at the far end of town. It certainly is a joy to realize we are really to have this building after all these years. But the task of construction is a big one seeing we have to be our own superintendent and perhaps our own contractor. Fortunately one of our number, Mr. Baird, is somewhat experienced in building matters which makes both for an earlier task and better results. Then the completion of the church will mean practically the opening of many lines of new work and readjustment of the old. So we are now in a stage of transition.

CONDITION OF STATE AFFAIRS.

Unfortunately this same condition holds true in affairs of state. This was to be expected, indeed was inevitable in a measure. We left China two years ago in the midst of a revolution that promised to sweep out not only the Manchu dynasty but with it the imperial form of government and most of those things that characterized the old China. Lofty sentiments and brave words abounded

till one was almost led to hope that old things were really passing away and that we might return from furlough to find a new China whose foundations were laid in righteousness. What we did find was the country in the throes of another revolution far more costly in blood and treasure than the first and it would seem, almost for no cause but selfish ambition and the hope of plunder. Shameless graft and a conscienceless disregard for the wishes or welfare of the people have as a rule characterized the leaders on both sides. The government party has a record perhaps a little less lurid but certainly not one to boast of. Sun Yat Sen, the people's idol and hope, has shown himself at best to be only a superficial and impractical agitator, while at the worst he may be proved to be in a class with the most selfish and corrupt of grafters. And Yuan Shih Kai, whatever his ability and virtues is evidently not a believer in a republican form of government. He has not hesitated to have men executed without any form of trial, and frequently it seems with no other ease against them than that they stood in the way of his plans. He supplied his enemies with abundant ammunition with which to work up a revolt against "the tyrant Yuan" and they had the sympathy probably of a majority of the whole population and almost unanimously of the southern provinces. Had these leaders been honest and capable, the result might have issued very differently. Being, as they were, interested only in securing for themselves the largest possible amount of loot, they of course very quickly made shipwreck of their cause.

"WILDERNESS WANDERINGS AHEAD."

China is evidently not to escape her wilderness wanderings. This is the more tragic because, as of old, the only obstacle to immediate entrance into the promised land is the faithlessness of her people. There is no lack of able leaders nor of enlightenment as to the course that ought to be followed. The fatal lack is simply that of a willingness on the part of the leaders to seek first the welfare of the whole people rather than the gratifica-

tion of their own selfish ends. It is pathetic to talk with men in whose hearts burn the fires of a true patriotism but whose attitude toward the future is one of utter hopelessness. Their idols have fallen; and they believe those in power to be no less selfish but only more successful in their dishonesty. They expect Yuan Shih Kai to complete the subversion of the republic by making himself dictator if not emperor. Then they foresee a period of civil strife to be ended by the parceling out of the country among the foreign powers.

THE FUTURE HOPE.

But we believe the future is not utterly dark and that its hope is in these very heartbroken patriots, men be it said who have for the most part openly espoused the cause of Christianity. They are still too few to save the present, but their very defeats are multiplying their numbers and training them for final victory. We do not anticipate the division of the country among the powers partly because of their jealousy of each other, but more especially because of our faith in Him who still reigns over the nations. We believe He has preserved this nation thus far for a purpose and we are assured that purpose is not now to be defeated.

Yuan Shih Kai is the man of the hour. It is given him to be the instrument for putting China on the road to becoming the great nation of the future. If he proves true to his trust, history will forgive his iron hand and autocratic methods. We have not wholly lost faith in him. Why, to quote his own words, should he choose to be a Napoleon when he can be a Washington? We trust he understands what he says. If he does not then he must utterly perish but God will raise up another worthier leader to deliver His people of the Middle Kingdom. Meanwhile thoughtful men are coming more and more to realize that China's only hope is in Christianity. May His people be willing in this day of His power. And we rejoice more gratefully day by day that we are privileged to be follow-workers with our God in this great land at this crucial time.

Joy Cometh in the Morning

BY IDA WITHERS HARRISON.

The sun rose up at break of day,
And called to the sad mists lurking low,
"Come up from the marsh lands chill and gray,
And bathe in the morning's warmth and glow."
And the wan mists rose in a dark array,
But at touch of the sun beams, they melted away.

Despair and pain through the long, drear night
Lay heavy on her aching heart,
Till her faith in God rose clear and bright,
And bade the evil ones depart.
Then the prisoned sorrows took their flight,
And passed like mists in the morning's light.

Henry Ford, of Detroit, Interviewed

He Shows Himself to Be the Ideal Philanthropist, In That He Provides for the Welfare and Comfort of His Employees.

HENRY Ford, of Detroit, who early in January announced he would set aside \$10,000,000 of the company's anticipated earnings of the current year for the benefit of the 15,000 employees of his big factory, is to perpetuate the gift after death.

The \$10,000,000 profit-sharing project, which many observers believed was but an experiment and as such would be ephemeral, is merely the basis of a broad and idealistic scheme by which Mr. Ford's working men and working women may in the far as well as near future reap the blessings of this man's good will.

USE OF MR. FORD'S MONEY AFTER DEATH.

"And what are you to do with your money—I mean after you die?" Mr. Ford was asked a few days ago in his Detroit office, by a Chicago Record Herald Correspondent.

"Why, I shall devote it, most of it, to perpetuating this plan," he replied simply and without any suggestion of dramatics.

"Do you mean, then, that this profit-sharing idea is to develop and that your millions will virtually go to factory employees?"

"Why not?" he asked in his quiet, gentle way. "Why not? Could one do better with his money?"

"How much will you give them?"

"All that is needed."

"How much did you net last year from your business?"

"I think my dividends were somewhere between \$5,000,000 and \$6,000,000."

"But the company earned about \$20,000,000."

"Yes, I believe so."

"You will have many millions then to turn back into the hands of those who today, and who will tomorrow, fashion the machines which are the product of your factory?"

"I hope so; that's all money is worth,

the good it can do for others."

"I have no religion in the accepted sense," Mr. Ford replied, in answer to an inquiry concerning his church affiliations.

"That is, I subscribe to no special creed. I believe in the religion of kindness and I think if our wealthy men would not cling to their money so tightly there would be more happiness in the world. And, say, do you know that a lot of fellows who are doing very little now as manufacturers could achieve something by specializing in their business?"

Apparently specialization in business was a hobby and was taking momentary precedence of religion.

"Why, suppose one manufacturer would specialize in these window tacks," he picked up a handful of small brass tacks which happened to lie on the sill, "he could sell tacks by earloads and make a fortune. Now he makes a few tacks, a little of something else, and so on. I think specialization is the answer to a lot of commercial queries."

THE QUESTION OF RELIGION.

"And religion?"

"Oh, I'm interested in humanity. That is where my thoughts are most."

"Did your interest in humanity in the broad aspect or your interest in Ford employees in the restricted sense influence you to share your profits with your working people?"

He considered this a moment.

"My interest in humanity at large, I should say," he replied in a low, measured voice. "One is related to the other. I want to see the man with wife and children in that stratum of society where there has been pinching and suffering. I want to see him employed at profitable wages, getting a good income, working, happy, contented. My thought of what is best in this world is good will toward one's fellowmen."

"You say you believe in a hereafter?"

"Yes, I do. It's an old saying one

cannot take wealth or anything material away with him when he dies. Well, what may one expect after death and with one's passing? I feel that the spirit of good will is the one and only one thing that one can take away. I think that good will is the force or the feeling or the spirit that creates for each of us our heaven in the world beyond the grave. I can't see what else can or does."

"Do you believe in heredity?"

"No, not in the accepted sense," Mr. Ford came back with much seriousness. "I think one's past, one's life some time or other in centuries gone, have much to do with his present-day character and with his work and his success. But I do not think that heredity shapes our course as do many students."

He added that he believed each mortal is born perfectly normal and at the start each has the same chance. Later, the influences to which he referred assert themselves.

A THEORY OF INCARNATION.

"I suppose that is what one might call reincarnation or theosophy and I've been thinking along that line for a long time," he continued. "I picked up one of Maeterlinck's books the other night and it strengthened some of my budding convictions. Now, in my case, I have not inherited a liking for the problem of locomotion or mechanics from my parents, who were not interested in these matters, but in farming. Nor were my ancestors so inclined as far as I know. Possibly some one a long time ago transmitted to me this particular faculty. I cannot account for it in any other way, for this desire to invent a power propelled vehicle has been with me ever since I was a little fellow."

And he tacked this on for good measure: "Much of the success or the failure in anyone's life depends on hitting the right thing or the right calling. A man out of place cannot succeed."

John Gallagher---A Good Man in a Bad Business

Considering Some Problems Raised By a Recent Newspaper Editorial.

BY MARK WAYNE WILLIAMS.

JOHN Gallagher, a Milwaukee publican, is dead. He was a good husband and father, an upright citizen, a general friend, a sincere churchman (Catholic), a helper of the poor. In his business he was law-abiding, orderly, honorable, and an enforcer of respectability and sobriety. Therefore, says my newspaper editorial, he shows how the saloon business can be run. He is the redeemer of his trade, just now in sad need of redemption. For everybody, according to a cartoon in the Saturday Evening Post, is kicking the booze. This raises some interesting problems. Can any business be successful under modern competition and be altogether good—no chicane, no cheating, no illegality, no evasion? Social conscience on these matters varies in different countries and times. What is the difference between a good business and a bad business? Big business with interlocking directorates,

has been under the ban for some time. Some decades ago the saloon was respectable and parsons used to be publicans. The lottery was once quite fashionable. Piracy and the White Slave traffic had courtly patrons. The theater was once disreputable, but has now acquired some prestige. Murder in Italy was formerly practiced by the best families.

Good men often are found in bad business; bad men in good business. Yet there is a general gravitation of bad men to illegal, base, and degrading occupation. "Where the carcass is, there will the vultures be gathered."

BIG MAN AT BASE TRADE.

Sometimes an atavistic conscience will allow a big-hearted, right-living man to work at a base trade. Far from ennobling the trade, he rather lures to depravity by giving the air of honesty to corruption. Rotten apples have no ill

fragrance. Saloonkeepers are more open-handed to their customers than drapers, and why? Because of a serene assurance that their customers will come back.

Reform bad business? First read De Quincey's "Murder as a Fine Art." Art cannot cover debauchery, nor good personal character justify economic spoliation or social demoralization. I raise no monument, therefore, either to Jay Gould or Adolphus Busch.

Milwaukee, Wis.

Rockefeller Makes Gift.

Mr. John D. Rockefeller proposes to add twenty-five percent to any amount contributed by the Baptists of the state of New York for state missions, up to \$60,000; that is, adding \$15,000 to \$60,000, making the entire amount put at the disposal of the New York Baptist Missionary Convention \$75,000 per year.

What Christ and Manhood Want

An Appeal for the Gospel of Service.

WILFRED T. GRENFELL, IN THE CONTINENT.

THIS is an age of awakening intellect. Even down here in Labrador men are waking up and refusing to submit to propositions and conditions they once bowed beneath. It is an age of suspicion, with capital and labor governed and governing. It is an age of accumulated speed in evolution and the remedy that is to reach home and overwhelm opposition must be adapted accordingly. Men listen to what the parson or leader of any kind says; they criticise more and more what the parson does.

"HE DOES T'INGS."

A small sailboat has just gone by as I write. It has a ten-horsepower kerosene engine, and is constantly cruising from place to place along this rough and lonely coast. The grimy-looking individual in overalls driving her is the parson. He cannot afford a yacht's crew; and the comments on him are: "There be somet'ing to dat parson—he does t'ings." Of course he does not escape criticism; there are still a few unco' guid who prefer a white collar to a horny hand, and alas! their tongues are no kinder than the rest on that account. But the virile folk are always interested in doing things. That "deep calls to deep" is no new discovery and nothing so commends the service of Jesus Christ to young manhood as the fact that it does things, and calls on them also to do things and make sacrifices also. I have in my cabin specimens of various tracts, genuine efforts no doubt to at-

tract men to Jesus Christ. They are sent out from time to time, often in large numbers. I received once a complement of 10,000 of one single variety, a heavy load to carry and quite impossible to distribute, the very gift signifying im-



Dr. Wilfred T. Grenfell.

practicability. The whole appeal of many of these is "Nothing to do; only believe." "No cross for you to bear, no struggle to carry, no defeats to suffer, no working out your salvation with fear and trembling. Only an intellectual process, momentary and easy."

WHAT CHRIST AND MANHOOD WANT.

As a remedy for indifference to church-going this mental submission, if once accepted, is obviously valuable. And I am witness to scores of lives saved by that combination. But I am certain that the permanence of the result depends not on the mental process but on the continuous association with the church and its strenuous tasks.

Jesus Not Understood.

Even those nearest to him did not understand him. He was alone, but never lonely, having access to a companionship which others knew dimly. Always the great tyrannical majority was against him, but he was unmoved. His enemies were a solid phalanx, but he was unawed. The rough, hard, cynical tide of world thought beat against him, but he was unshaken. Skeptics scorned, wits jeered, wise ones smiled, but he turned not aside. With all his strength there was an ineffable tenderness, a hallowing sympathy ocean-like in its depths and sweetness. Pity and power met in him as in no one else. What other mind does not seem petty beside the riches of his faith, the beauty of his simplicity, and the incredible power of his gentleness! What depth of love, what lofty lowliness, what exquisite forgiveness, what unwearying hope!

JOSEPH FORT NEWTON.

Teach economy; that is one of the first virtues. It begins with saving money.—Abraham Lincoln.

Two Short Sermons by Laymen

SEX AND DRESS

By Hugh Cabot, M. D.

Standards of morality are not matters of natural law, but of custom; and custom changes. In matters of sex we are especially struck by the duality of the standard required of men and of women. One thing generally agreed upon, however, is that sex instinct is fundamental to the human race. In the beginning man probably had a well-developed parental instinct, but sex specialization has run wild. Woman's position is not due to the force of centuries, but to her present environment, and any alteration we want to make in woman we can make in a single generation. The single standard for women was set by men, backed by a refusal to marry and the ability to legislate. While one may question the soundness of any standard set by one sex for the other, man's duality depends largely on woman's tolerance of it.

Woman's dress has one object chiefly in view. There is no reason why women should express themselves through gowns originally devised by three or four Frenchmen for the benefit, not of society, but of their pocketbooks. Women must co-operate if men are to reform. They must not tempt.

A fundamental alteration in the intent and purpose of woman's dress must precede any fundamental alteration in morality. French designers go as far as they dare in the face of public opinion. It is public opinion that will alter the styles.

Incidentally, the original use of the dance—beauty of pose and rhythm—has been forgotten, and its most recent manifestation, the tango, is an unblushing attempt at what few would put into words. This dance should be ostracized.—From a recent address before Women's Municipal League, Boston.

OUR RACE PROBLEM

By Edward Alsworth Ross.

In the six or seven hundred thousand strangers that yearly join themselves to us for good and all, there are to be found, of course, every talent and every beauty. Out of the steerage come persons as fine and noble as any who have trodden American soil. Any adverse characterization of an immigrant stream implies, then, only that the trait is relatively frequent, not that it is general.

Our captains of industry give a crowbar to the immigrant with a number nine face on a number six head, make a dividend out of him, and imagine that is the end of the matter. They overlook that this man will beget children in his image—two or three times as many as the American—and that these children will in turn beget children. They chuckle at having opened an inexhaustible store of cheap tools and, lo! the American people is being altered for all time by these tools. Once before captains of industry took a hand in making this people. Colonial planters imported Africans to hoe in the sun, to "develop" the tobacco, indigo, and rice plantations. Then, as now, business-minded men met with contempt the protests of a few idealists against their way of "building up the country."

Those promoters of prosperity are dust, but they bequeathed a situation which in four years wiped out more wealth than 200 years of slavery had built up, and which presents today the one unsolvable problem in this country. Without likening immigrants to Negroes, one may point out how the latter-day employer resembles the old-time planter in his blindness to the effects of his labor policy upon the blood of the nation.—The Century.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY ARTHUR GORDON.

Chronicles of Avonlea. By L. M. Montgomery. Readers of "Anne of Green Gables," "Anne of Avonlea," and other sketches by this author, are prepared for the delightful experience of dipping into these "Chronicles," which relate in some measure to the people who appear in the earlier narratives. Such chapters as "The Hurrying of Ludovic," "The Winning of Lucinda," "Aunt Olivia's Beau," and "The Courting of Prissy Strong," are charming bits of romance, told in the manner of a practiced narrator who has already won an assured place in the affections of a large circle of readers. No more winsome descriptions of quiet and yet engaging lives could be imagined than these chapters.

This bit from the first chapter is characteristic. *Theodora is discussing with Anne the exasperating hesitance of Ludovic, who has been her devoted admirer for fifteen years, but seems no nearer the crisis of proposal than at the first. "Exactly," says the patient but maturing object of the young man's unhesitating devotion, "he never hurried in his life. Why, he has been thinking for the last six years of getting his house painted. He talks it over with me every little while, and picks out the color, and there the matter stays. He's fond of me, and he means to ask me to have him sometime. The only question is—will the time ever come?" How do you imagine they jostled that deliberate man into alarm and action?* (L. C. Page & Company, \$1.25 net.)

His Great Adventure. By Robert Herrick. One who had read any of Mr. Herrick's earlier books would not recognize this work as coming from the same hand. There is no sex problem in it. It does not deal with the intricacies of developing character. It does not appear to be written with the painstaking concern for style that has marked the author. It is just what its name suggests, a story of adventure. A young journalist, at the end of his resources, by chance, makes the acquaintance of a man who has apparently been assaulted, and who is near death. The wounded man has just strength enough to implore Brainard to go to San Francisco, get certain papers, and find somebody, whom he barely mentions. This is the slender information on which the young man robs a safe, carries his plunder to Mexico and then to Europe, finds himself in possession of a copper mine and millions of money, goes into a theatrical adventure, and at last—by the merest, but of course inevitable—chance, finds the heiress and his own romance. Mr. Herrick has proved that he can succeed with a story of the stirring, western type, with broad spaces and rapid movement in it, as well as with the society novel. (Macmillan, \$1.35 net.)

The Roosevelt Autobiography. A book which would seem to be destined to take its place among the really great autobiographies of literature is "Theodore Roosevelt: An Autobiography" which has just come from the press. It is a big work covering more than six hundred pages. Its author has had much to tell

for his career has been full and varied. A great deal has been written and published about Mr. Roosevelt—his achievements, his philosophy, his viewpoint. Here, however, he himself writes of all of these, reviewing his life in its entirety from boyhood up.

For more than thirty-three years Mr. Roosevelt has made his vigorous personality felt in politics and society. Beginning in a small way as assemblyman, he came rapidly to the front. His services



Theodore Roosevelt, World Citizen.

as Police Commissioner in New York City, as Colonel of the Rough Riders, as Governor of New York state and finally as Vice-President and President of the United States are described at length.

The world already knows Mr. Roosevelt as statesman and public servant, as orator, soldier and writer; it does not know him so well as a private citizen. Many of the experiences that have gone to the making of his career have been hitherto revealed only to close friends and co-workers. His autobiography presents a new Roosevelt, therefore, to the majority of readers. In it he talks intimately of his home, his family, and of all that which has gone to the making of a singularly rich existence wholly apart from his public life.

The volume has about one hundred illustrations, some of which show Mr. Roosevelt at different periods, others being pictures taken at Sagamore Hill and the White House, snap shots of his children and portraits of those who were at one time or another associated with him.

The pages of the Autobiography are brightened by many anecdotes and incidents of amusing character. For instance, there is the story of the prize-fighting friend who called on President Roosevelt at the White House on business. "He explained," Mr. Roosevelt says, "that he wished to see me alone, sat down opposite me, and put a very expensive cigar on the desk, saying, 'Have a cigar.' I thanked him and said I did not smoke, to which he responded, 'Put it in your pocket.' He then added, 'Take another; put both in your pocket.' This I accordingly did. Having thus shown at the outset the necessary formal courtesy, my visitor, an old and valued friend, proceeded to explain that a nephew of his had enlisted in the Marine Corps, but had been absent without

leave, and was threatened with dishonorable discharge on the ground of desertion. My visitor, a good citizen and a patriotic American, was stung to the quick at the thought of such an incident occurring in his family, and he explained to me that it must not occur, and there must not be the disgrace to the family, although he would be delighted to have the offender 'handled rough' to teach him a needed lesson; he added that he wished I would take him and handle him myself, for he knew that I would see that he 'got all that was coming to him.' Then a look of pathos came into his eyes, and he explained: 'That boy I just cannot understand. He was my sister's favorite son, and I always took a special interest in him myself. I did my best to bring him up the way he ought to go. But there was just nothing to be done with him. His tastes were naturally low. He took to music!' What form this debasing taste for music assumed I did not inquire; and I was able to grant my friend's wish."

Of course the Autobiography would not be complete without some reference to the much disputed President's third term question. Mr. Roosevelt's explanation runs: "The Presidency is a great office and the power of the President can be effectively used to secure a renomination especially if the President has the support of certain great political and financial interests. It is for this reason, and this reason alone, that the wholesome principle of continuing in office as long as he is willing to serve an incumbent who has proved capable is not applicable to the Presidency. Therefore the American people have wisely established a custom against allowing any man to hold that office for more than two consecutive terms. But every shred of power which a President exercises while in office vanishes absolutely when he has once left office. An ex-President stands precisely in the position of any other private citizen and has not one particle more power to secure a nomination or election than if he had never held the office at all. Indeed he probably has less because of the very fact that he has held the office. Therefore the reasoning on which the anti-third term custom is based has no application whatever to an ex-President and no application whatever to anything except consecutive terms. As a barrier of precaution against more than two consecutive terms the custom embodies a valuable principle. Applied in any other way it becomes a mere formula and like all formulas, a potential source of mischievous confusion."

Syntax of the Participles in the Apostolic Fathers. By Henry B. Robison. This is one of a series of Historical and Linguistic Studies in Literature related to the New Testament, issued by the Department of Biblical and Patristic Greek of the University of Chicago. Its purpose, as set forth in the prefatory note, "is to exhibit with fulness and accuracy the usage of the participle in the writings of the so-called Apostolic Fathers, and to point out what usages are decreasing in frequency of occurrence, and what are increasing, whether any earlier usage is absent, and whether any new usage appears." The value of the study consists in the aid it offers to a determination of the place of these writings in the history of the Greek language, and the light which is thus thrown on the New Testament. These investigations of the books of Clement, Barnabas, Hermes, the Didache, etc. reveal a large amount of painstaking and valuable work on Prof. Robison's part. (University of Chicago Press.)

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

NEW YORK PAPER FINDS SUFFRAGE A SUCCESS.

The New York Sun, which has been strongly opposed to suffrage, sent out a set of questions as to the actual results of the enfranchised states, and the answers have been decidedly in favor. The Sun says editorially:

WOMAN SUFFRAGE IN PRACTICE.

The common opinion of unbiased observers in those states where equal suffrage prevails is strongly supported by the results of The Evening Sun's questionnaire concerning the effect of the women's vote. In a general way it is apparent that the consequences of extending the franchise have been neither so disastrous as the anti-suffragists predicted, nor so suddenly and remarkably beneficial as some enthusiastic reformers expected them to be. An important point is that in none of the states is there any show of dissatisfaction on the part of the voters generally.

The object of the inquiry was to secure an impartial review "by trained reporters" with no axes to grind. Suffragists and anti-suffragists alike are naturally inclined to select the strong points in their own favor and the weak points on the opposite side: on the present occasion, however, the object was not to prove anything, but merely to review the actual results, and the questions were drawn up as far as possible in such a way as to exclude the danger of mere speculative guessing. The following points have been pretty well established: "(1) Women who have the vote do vote. (2) Their ballot has already passed a considerable body of law. (3) The suffrage states seem to be satisfied to have women go on voting."

A MESSAGE FROM DR. SHAW.

The New Year's message of Dr. Anna Howard Shaw, president of the American Woman Suffrage Association, is full of good and encouraging things. Three points that she makes are given below, because they represent lines of advance in woman's suffrage, that are not generally emphasized.

WOMEN'S VALUE RECOGNIZED.

We rejoice not alone that two nations and one of the richest and largest Territories of the United States have given full suffrage to women during the past year, and that the great State of Illinois has granted nearly full suffrage, but that the increasing recognition of women's value as public servants is constantly manifesting itself. For the first time our country is recognizing the full value of the conservation of its childhood and womanhood as an asset to the nation, as well as its forests and rivers, and following the example of the Federal government in the appointing of Miss Julia Lathrop as the head of the Federal Children's Bureau and Mrs. J. B. Harriman as a member of the Federal Industrial Commission, the mayor of New York has selected Miss Katharine B. Davis for the position of Commissioner of Corrections of New York City, and California has appointed Mrs. Harriet W. R. Strong, of Whittier, a member of the Advisory Board of the Arizona and California River Regulations Commission. These are but a few of the many evidences of the recognition by the government of women's ability to fill public positions of trust and power.

MEN ORGANIZE FOR WOMAN SUFFRAGE.

But best of all is the growing consciousness of men in regard to the anomalous position American women occupy in this nation, the position of humiliation to which no other civilized country has reduced its womanhood. In Germany, German women are governed by German men; in France, French women are governed by French men; but in these United States, American women are governed by every kind, condition and race of men under the sun. There is not a color, from white to black, from red to yellow, that is not represented by this government as the sovereign rulers of American women. Such a humiliating condition is unknown to women in any other part of the civilized globe. Men who resent the very thought of social equality of so-called inferior races with themselves and their families, have not hesitated to make these so-called inferior races of men the sovereign rulers of and the masters of the destiny of the subject women of these United States. Men are themselves feeling the injustice and shame of this degrading political position occupied by women, and are not only protesting, but are organizing to demand that this injustice shall be done away with and this wrong abolished.

PARTIES MORE RESPECTFUL.

Another evidence of our success is the increasing attention given to our demands by political parties, as shown by the fact that all political parties in many states have put woman suffrage planks in their platforms, as well as in several National platforms. Our petitions to Congress and legislative bodies have been received with an altogether different attitude on the part of the State and National Committees, and everywhere there is a deference hitherto unknown shown to women by public officials.

CLEANS UP TOWN BETWEEN TRAINS.

Putting the mayor of Copperfield, Ore., and some of the council in jail, closing the saloons and placing a guard in front of each, Miss Fern Hobbs has kept Governor West's promise that she would "clean up the town between trains." The municipal authorities had refused to obey the governor's orders. He had received a petition signed by over half the inhabitants saying that the government was not only for but by the saloonkeepers. The governor said he had called on the sheriff and district attorney to close the places, but that "all they did was talk." Miss Hobbs, his private secretary, was accordingly given the mission.

She left Copperfield on the same train by which she entered, but in her brief stay things happened. She was accompanied by several guardsmen.

Miss Hobbs, escorted by Colonel Lawson, went directly to the town hall, where she read the governor's proclamation.

Mayor Stewart, leader of one faction of the town, and Martin Knezovitch, of the other, were on hand with their followers. "I have a proclamation here from the governor," said Miss Hobbs. "All right, go ahead," said Mayor Stewart.

Miss Hobbs then read the proclamation, saying that if necessary to keep the two saloons of Copperfield closed, Colonel Lawson had instruction to burn down the

buildings.

The mayor and members of the city council refused to resign, and were put in jail. After Miss Hobbs left, martial law was declared.

The trouble in Copperfield followed investigations showing that the mayor was engaged in the saloon business; that his associate in such business was a member of the city council; that the proprietor of another saloon was likewise a member of said council, and that his bartender was also a councilman; that a fourth member was a hanger-on around one of these resorts, and in sympathy with their activities. This gave the saloon element absolute control of all city affairs.

Governor West has also asked for a judicial hearing looking to the removal of the sheriff, and Miss Hobbs will act as special counsel for the state at that time.

BIG UNIVERSITIES DEBATE SUFFRAGE.

Harvard, Yale and Princeton Universities will make equal suffrage the subject of their triangular debate on March 27. The question is: "Resolved, That the women of the United States should be given the suffrage on equal terms with the men," to be held simultaneously at the three universities.

Harvard will uphold the affirmative against Yale at New Haven, and the negative against Princeton at Cambridge. Yale will have the affirmative against Princeton at Princeton.

ONE HEART MADE GLAD.

It was an uncomfortable, windless day. The sun shone through a mist of haze and heat; the road and the roadside grass and bushes were gray with dust, and the car was nearly filled with weary-faced people. The previous car had jumped the track and some of us were anxious and cross, fearing the delay meant missing the train at the junction.

Another stop, this time to take up two passengers at a crossroad, one of whom was a stout old lady who said, "Thanky, dear!" to the conductor who helped her on. Her hair was silver-white and her face was wrinkled, but, oh, the sweet beauty of it! She beamed on us, one and all, as if we were welcoming friends, and then settled happily in her seat.

"La, now! ain't this 'ere car nice, Lizzie? The last time we went from your house to visit Carrie we rode in a wagon! It's truly wonderful how things is improvin'. I wisht we had ears up our way! But, land sakes! one can't hev ever'thing!"

Soon we halted at a switch and some one said:

"Oh, dear, another wait! And isn't it hot?"

"Prime weather for corn!" answered the dear old grandmother. "We've got a patch nigh unto an acre, with three plantin's in it, so we'll hev b'ilen' corn clear up to frost; this sun an' heat is wonderful sweetenin' to the ears! An' we've got melons, too."

Every one of us smiled, and wished that she was our grandmother, and that we could visit her in her up-country home, have a feast of that sweet corn, and better still, forget our world-frets and hurts in the presence of simplicity and overflowing loving kindness!—The Delineator.



EDITORIAL

THE CONTINUOUS CAMPAIGN.

THE campaign for the raising of a million dollars for ampler equipment of our foreign missionary work was undertaken two years ago by Mr. A. E. Cory and his associates. It was not intended that it should interfere in any way with the regular offerings of the churches to this cause. In fact so quietly was the campaign conducted that neither in newspapers or conventions was much said about the matter until it was practically completed. The news of that completion constituted the most significant bit of information issued at the Toronto Convention. Since that time the Men and Millions Movement has been launched for an ampler equipment of our missionary interests and some of our colleges. But in the nature of the case the size of the new campaign makes it necessary that its appeal should be made to Disciples of large means. There still remains, therefore, the simpler and equally important work of closing up the ranks on the One Million Dollar proposal, and of sustaining the regular work of foreign missions all the time. It would be a calamity if in the enthusiasm of a great enterprise, in which givers of large means are to be enlisted, those of moderate ability should think it no longer worth while to consecrate their gifts of more modest dimensions to the same sacred cause. In the long course of events it is the multitude of small givers that counts even more helpfully than the fewer gifts of the resourceful, important as these may be. For in the bank of Heaven the volume of prayer and self-denial is as valuable as deposits of money. In this important work all may have a share and we believe an equal share. The smallest gifts devoted with self-denial and heaven-going petitions are as worthy in the Father's sight as the largest offering. For the gift without the giver is of little worth. Our foreign mission day is a time of renewed self-dedication as well as of giving for the cause of world-around evangelism.

IS HOPE EVER GREATER THAN FAITH?

OF the three virtues, charity is greatest; and of the other two we might justly say that faith is greater than hope. But this may not always be strictly true.

There is a beautiful picture in the epistle to the Hebrews which begins by exhorting us to live the "principles of the gospel of Christ." By principles it means the elementary things. It exhorts us to cease laying the foundation of repentance, for that foundation is already laid if our Christian life is sincere and is none the less substantial because it is buried out of sight. And then it goes on to suggest that even faith in some of its aspects belongs to the elementary things of the Christian life, not that we have outgrown faith, but that we outgrow that aspect of faith which is directly joined to repentance. From this beginning the chapter goes on to relate of a great thing which God has given to the world and pledged himself to it with a double oath. There is no language in the Bible concerning any gift of God that is quite so significant as this: "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul." This splendid, indefeasible gift of God, built high above its foundation of repentance, and more beautiful in some of its aspects even than faith, is Christian hope. It is an anchor to the soul and the value of the anchor is that it is not only strong in itself but it is attached to something that can never fail.

There is hope for our dead friends whom we have bade farewell. The progress of the temperance movement, the conviction of criminals high in official position, the rising demand of the public for righteousness, all are indications of what the world has to hope for. The kingdom of God is surely coming.

There is hope for our dead friends whom we have bade farewell

well in words of human affection and of Christian faith. They are not lost to us because they are not lost in God. Their faith in life is our hope for them in death. There is hope for ourselves. Unworthy as we are, and wicked as we are, our hope is grounded in the love of God and in his gift to us in Jesus Christ.

THE DAY OF WORLD VISION.

THERE are certain outstanding interests to which every Christian regards himself as committed by the very character of his relationship to Christ. Among these one of the most important is the task of foreign missions. There was a time when the value and expediency of this work needed to be argued. Today it is no longer so. The man who doubts the timeliness and effectiveness of missionary activity in the Orient is simply unaware. He may frame for himself a variety of excuses for non-participation in foreign missions, but not one of these will stand the acid test of facts. More than this, the unenlisted Christian misses the big joy of joining in the world's greatest enterprise. There is something uplifting and inspiring about partnership in so noble a work. One grows larger in sympathy by the spaciousness of the causes he accepts. And the cause of missions is no longer an experiment.

It is not in question among the intelligent. The distant East is changing before our eyes. Christian activities in the fields of education, medical science, social uplift and evangelism have started very far-reaching movements in the lands of the sunrise. Not to guide these movements with an increasing force of missionaries and a constantly enlarging equipment is to leave them to the chances of materialism and self-interest. The task of the church is to meet with firmness and consecration the imperious demands for enlargement. All the churches are beginning to recognize this as their foremost obligation. The Disciples of Christ have a most important part in this big work. Their festival of foreign missions comes on the first Lord's Day in March. Many of the churches observe every Lord's Day as an appropriate time for missionary offering.

But the first Lord's Day in March has come to be the red-letter day for this cause in our calendar. Not to have a part in so important a work would imply a singular moral obtuseness. It would signify the lack of adequate information. But that information is freely and amply furnished by the Foreign Society. All things are preparing for a notable celebration, both informational and financial, of foreign missions. Observe the First Lord's Day in March.

IF YOU OWNED THE BILLBOARDS.

WHAT pictures would you paste on them? We wish there were no billboards. They are unsightly, expensive and highly objectionable as a form of advertising, but they are here, and we believe that among those who own them are men of conscience and Christian character. We credit fully their good faith in the present movement which has resulted in the placing of a beautiful religious picture in practically every town in the United States, and we should greatly deprecate any suspicion of their motives, for we believe that the men who did this did it for the sake of the spiritual uplift which they earnestly desired to promote.

The first poster has been followed by a secular picture based on the life story of General Grant and calling upon young people to improve their opportunities, and this in turn will be followed by another religious painting of Holman Hunt's *Light of the World*.

Now, if you owned the billboards, what painting would you display next? The owners of the billboards earnestly desire your advice. The secretary of the organization, Mr. Bernard Link, 517 Seventh Ave., New York City, wishes to hear from everyone who has an idea on this subject. Give him the benefit of your suggestions. What would you do if you owned the billboards?



FAITH, THE MEANING-LENDER TO LIFE.

IN this phrase, Dr. Glen Atkins described the nature of faith in his Chicago Seminary lectures. It is a significant characterization. After all, we must have meaning given to life, for conduct is determined and happiness established according to that which life really means to us. If the world is only the theater of dull toil, then we react its despair with dismayed souls. If it is the great universe where the will of God is getting itself done, although at the cost of toil and suffering, then we go on and bear our burdens and sing our song in the face of pain. In any sense of the word, the final meaning of life is rendered by faith rather than by the report of the senses. Our visions are more valid than our clumsy hands that touch the stones and the wood. It is what we see with the inner eye that determines the true meaning of the world. Then we act in accord with our interpretation of the meaning of the world, an interpretation which is the gift of faith to our eager and needy souls.

DEMOCRATIC CONVENTIONS.

A PLAN.

NOTHING that has been said in this series of articles should be taken as advocating anything revolutionary. It would be wrong to suggest at this time the sudden overturning of the present system of conducting our missionary and benevolent work. Happily a way is open by which the churches may assume their responsibility for the direction of their general enterprises without modifying at all vitally the present organization of the societies.

Let it be remembered that the point of present criticism is directed not against the societies as such, nor against the men who manage the societies, but against the friction and incompetence arising out of their being independent of the churches and of one another. The solution of the problem can be accomplished if there can be found some way to knit up the societies with the churches, some plan that will make the

churches responsible for the management of the societies without affecting the charters of the societies.

This can be done by each society adopting the simple expedient of making the delegates to the General Convention annual members of the society. As both the American and Foreign societies are now constituted, provision is made for annual members to be appointed by the churches. This provision has never been carried into effect in an annual convention, for reasons that have already been indicated. It would seem that the plan of sending delegates from the churches to the General Convention who should, by the constitutions of the societies, become automatically members of those societies would come as near satisfying the situation as could be desired.

The General Convention would thus be one convention, not a series of separate conventions.

It would sit on one day as the Foreign Missionary Society, on another day as the American Missionary Society, etc., but it would be always the General Convention of Churches of Christ.

Any action taken in matters relating to one department of the work would not contradict action taken in matters relating to another department of the work.

The societies would no longer be independent, self-controlling entities, but would be directly amenable to the churches.

The whole work could thus be coördinated and unified.

No legal question concerning funds entrusted to the societies would arise in making this readjustment.

The question of "authority" would settle itself by this arrangement. The Convention would be neither superior to nor inferior to the societies. It would be IDENTICAL WITH the societies. Its actions would therefore not need to be imposed upon the societies against their will or timidly offered as amiable but impotent "advice." The actions of the Society would be the actions of the Convention and vice versa.

It is a thoroughly democratic arrangement.

As a plan of unifying our missionary and benevolent work the General Convention has before it great possibilities which may be very simply realized.

Men and Millions at St. Louis

THREE hundred men and women representing the Committee of Direction of the Men and Millions Movement met at the Planter's Hotel, St. Louis, last week to pray and plan for the launching of the great enterprise. The annual meeting of the Association of National and State Secretaries was set for the same week. The secretaries came early, participating on Tuesday and Wednesday in the session of the Committee of Direction, and held their own sessions on Thursday. Every participating missionary society was represented. Most of the college presidents and a number of teachers were present. Prominent pastors and resourceful business men made up the main bulk of the company.

The sessions were held in an assembly room in the hotel. It was packed three times daily. There was much prayer. The company spent much time upon its knees.

A feature of the proceedings was the absence of applause. Abram E. Cory presided most of the time, and, together with Mr. R. A. Long, gave interpretation to the Movement. At the opening session on Tuesday morning Mr. Cory told the story of the Movement up to the point where two million and a half was set as the goal, and then presented Mr. Long, who had been presiding, and who told the story of the enlargement of the goal to six millions so as to include the colleges.

Mr. Long took the conference into his confidence as respects his personal financial condition, his home life and his theological views. His hearers were visibly moved in their emotions by Mr. Long's allusions to his intimate affairs. He called attention to his age—sixty-three years—and declared that the making of this gift marked the choice between hard work and a probable ending of his life at seventy, and a life of more leisurely comfort and the possible deferment of his death until he reached eighty years. But he does not hesitate to

make the choice. "I used to think a man should bend all his energies to live out his complete life," he said, "but I have changed my views on that. I have concluded that if a man can serve his Master better in seventy years than he can in eighty he should pursue the course that will end his life at seventy."

Mr. Long traced to Mr. Cory the first suggestion for making a million dollar gift to this Movement. When he replied that he already owed a million, Mr. Cory rejoined, "Why not make it two millions!"

Weighing the suggestion for several weeks after the Toronto Convention and conferring several times with Mr. Cory, Mr. Long finally dictated a letter defining certain conditions upon which he would give a million dollars. This letter had contained a paragraph in which its author affirmed his belief that all the colleges participating in the prospective fund would continue to be true to the doctrine of Christ's divinity and to the fundamental principles of the Disciples of Christ. It had since been suggested to him, he went on to say, that there might come a time when there would be a difference of opinion as to what these fundamental principles are. He therefore had prepared a statement of these principles which would make definite what he meant.

Drawing from his pocket a carefully-written paper Mr. Long read perhaps seven or eight articles of faith in which he affirmed his belief.

Among the items were the divinity of Christ, the existence of God, the divine origin of the Bible, the weekly observance of the Lord's Supper and the practice of baptism by immersion.

This document became the subject matter of much discussion. (Continued on page 20.)

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Dr. Harry F. Ward Says, "Democratize the Church."

On January 9, Dr. Harry F. Ward was installed as Professor of Social Service in Boston University School of Theology. Doctor Ward is a product of the Middle West, a graduate of Northwestern University, has had experience in the pastorate in Chicago and for the last few years has been secretary of the Methodist Federation for Social Service. He will continue to give half his time to that movement, promoting it by addresses throughout the country. In his inaugural address, Doctor Ward said, among other things:

"To extend the spirit of democracy without, the church must develop it within. Ecclesiastical institutions, like those of government and society, must conform to the spirit of the times. We must worship neither customs nor traditions nor forms, but only spirit and life. The world will not stop 'because we fear a parchment more or less.' The church must be completely democratized. Indeed, the democratic spirit has modified Methodism. We have seen the extension of power to laymen and to women. We have seen the limitation of episcopal absolution and the faint beginnings of the recall, and we may yet find use for the initiative and the referendum. We move toward efficiency of administration by centralized power, but with detailed and continuous publicity, direct responsibility and easy control of the constituency, to secure us against oligarchy. In church and state the bosses are dead, and we are burying them with due ceremony. The spirit of the church must be democratic and fraternal. No beauty of building or service must make the humblest folk feel out of place in a Methodist meeting-house. The only religion for a democratic age is a religion of life and brotherhood, of warmth and fraternity."

Death of Samuel B. Capen.

Through the death of Samuel B. Capen last week the church has lost "the best known and most widely-honored Christian layman in the United States," according to Rev. J. L. Barton, of the Congregational American Board. Doctor Capen, a prominent merchant of Boston, was also president of the American Board of Commissioners for Foreign Missions. His death occurred at Shanghai, China, while on a tour of missionary study and visitation around the world.

Methodists Lose Two Leaders.

The death of Bishop John M. Walden removes a highly honored personality from Methodist circles. Dr. Walden came into fame before the Civil War as the first secretary of the Freedmen's Aid Society while living in Kansas. Then the church took him for Publishing Agent, just ten years after he had entered the Cincinnati Conference, and he served sixteen years. Becoming a bishop, his active career covered twenty years. That is, according to the official record, which says he was retired in 1904.

Bishop Walden left \$10,000, according to his will. A more significant part of the will is the following:

"I John Morgan Walden, believing in God, the Father Almighty, and in his Son, and in the Holy Spirit, one with the Father and the Son, the Triune God, my

Redeemer and benefactor, deem it fitting to preface my last will with a grateful acknowledgment of my Heavenly Father's gracious providence which has kept, guided, and helped me from childhood to this day. For more than fifty years this adorable Father has accepted my service in His Church in which he mercifully led me, a wayward youth, some sixty years ago."

Dr. Jesse W. Jennings, who died in Kansas City, Mo., was a notable figure in Western Methodism. He had served in places of much responsibility and difficulty before coming to the position of Manager of the Book Concern's Kansas City House.

Doctor Gladden Heads Ohio Municipal League.

Dr. Washington Gladden, recently resigned from his charge of many years at Columbus, O., has been elected to the presidency of the Ohio Municipal League, which is composed of city officials and various organizations interested in municipal affairs. In a sermon preached on the Sunday evening preceding the meeting of the Municipal League of Columbus, Doctor Gladden said:

"It is not merely in our individual lives that we come in contact with God; the life of the community is full of His presence and His power. If His active presence is more clearly revealed in one

place than in another, it is probably in the city hall over there; for that is the vital center of this city. The city, in its corporate life, through its officials, is dealing with Him all the while, getting what it orders of Him—security and thrift and justice and welfare for its citizens, or insecurity and disorder and injustice and ill fare. He is a business partner in all our municipal concerns, and He is the one who never cheats and is never cheated. Those who occupy our city offices not only get for themselves integrity or infamy, soundness or rottenness in their own lives very seriously by their transactions, and this is in strict accordance with His perfect justice."

Number of Theological Students Increasing.

Professor R. H. Nichols, of Auburn Theological Seminary, has just completed an extensive investigation of the number of men engaged in theological study in the seminaries of the Presbyterian Church. It appears that there are more students now than in any other year since 1900. The low-water mark was reached in 1902. Since then the movement, with some slight fluctuations, has been upward. In the years 1908 to 1913 the number grew sixteen per cent, a rate of increase more rapid than that of the population of the country.

From Far and Near in the Religious World

Baptist Foreign Mission Record.

The Baptist Foreign Missionary Society has filed the record of ninety-nine years of activity. During this period 298,030 converts have been baptized in non-Christian lands. Including Europe, the number of baptisms totals 571,794.

Congregational Center Moves Westward.

The center of Congregational membership, which a few decades ago was in western New England, is now at Cleveland, O., and is steadily moving westward. Congregationalism is growing three times as fast in the interior states west of the Mississippi as she is in New England, and in the three Pacific Coast States nine times as fast, and fourteen times as fast in the Mountain states.

Aiding Young People to Their Lifework.

The Presbyterian Churches have set apart one day in February to be known as "Vocation Day," the purpose of which is to assist the young people in an intelligent dedication of their lives to some sort of useful endeavor in the kingdom of Christ.

Gift to St. Louis Church.

Through the generosity of one of the members of the Kingshighway Presbyterian Church, St. Louis, Mo., whose name is withheld by request, that church is to have erected a building which will be used for institutional features in the service of the growing community.

A Wonderful Church Record.

The Fifth Avenue Presbyterian Church of New York City, of which Dr. John Henry Jowett, formerly pastor in Birmingham, England, is minister, in the

last fiscal year contributed \$584,314 for religious work, exceeding its own record of the previous year by more than \$100,000. Of the \$584,314 raised in the twelve months, \$52,720 was spent for the local expenses of the church which centers in the big Gothic building at Fifth Avenue and Fifty-fifth Street. The contributions for home missions was \$69,914, and for foreign missions, \$35,625.

Dr. Clark In Journey Abroad.

Dr. Francis E. Clark is making a trip through southern Europe and will return to attend the spring convention of British societies in London. The trip takes the place of the journey planned to the proposed world's convention in Australia, which was hindered by the smallpox outbreak in Sydney.

Michigan Y. M. C. A. Boys Meet.

A big convention of Christian boys from all over the state of Michigan was recently held at Saginaw. Eleven hundred were present. It was the eleventh annual state boys' conference under the supervision of the Young Men's Christian Association. One Michigan business man called the meeting the biggest powerhouse he had ever seen. Fifty-four delegates took a definite stand for Christ.

Some Interesting Figures.

The seventeen Baptist bodies in Continental United States have 49,339 churches, the Disciples 9,040, the Congregationalists 5,343, the twenty-five Lutheran bodies 11,114, the twelve Presbyterian bodies 15,311, the Roman Catholics, 11,881, the fifteen Methodist bodies, 59,990, or practically 60,000.

Of Human Interest

Not a Specialist.

"It is cheaper, not dearer, to consult a specialist," said Dr. Simon Flexner, head of the Rockefeller Institute, at a medical dinner.

"It is very stupid and erroneous to hold the opinions of Blank, to whom a friend said:

"Was the doctor who examined your lungs a specialist?"

"No. I don't think so," Blank sneered. "He couldn't find anything the matter with 'em.'"

The Sea-going Doughnut.

One of the juvenile guests at the recent White House wedding caused Josephus Daniels, the secretary of the navy, to forget the dignity of his high office, which he was doing his best to protect and maintain at all costs, especially at so solemn an occasion.

The little future debutante entered into conversation with the secretary. Believing it would be nice to entertain him with a topic in his own line of work, she said, with a great air of gravity:

"Well, Mr. Secretary, I see you are determined to make your department a success and have ordered a couple of doughnuts."

"Doughnuts?" repeated the secretary, wrinkling his brow. "Oh, yes. Oh, yes—doughnuts."

Then he was heard to smile many feet around. He didn't have the heart to tell her how easily "dreadnoughts" could be read "doughnuts," especially if you were only reading the headlines.

Why Mark Twain Went.

Upon a certain occasion Charles Dudley Warner, who was friend and neighbor to Mark Twain, asked him to go walking, and Mark, as usual, refused.

Dudley summoned all his powers of persuasion to no purpose.

"You really ought to do it, you know," he said, finally. "It's according to scripture."

"No 'mark the perfect man' chestnuts on me, if you please," warned the humorist. "Give me your authority."

"Fifth chapter of Matthew, verse the 41st," said Mr. Warner, readily. "It reads like this: 'And whoever shall compel thee to go a mile, go with him Twain.'"

Needless to say, Mark Twain went with Charles Dudley Warner for that walk.

Gentle "Uncle Remus."

Joel Chandler Harris, the author of "Uncle Remus," was at his desk one night when an old-time reporter looked over and said: "Joe, how do you spell 'graphic'?" With one "f" or two?" "Well," said the kindly Uncle Remus, who was too gentle to hurt even a common adjective, "if you are going to use any, Bill, I guess you might as well go the limit."

He Spoke Mightily Loud.

Bishop Kinslov of Brazil, who is a Southerner by birth, captured the delegates at the recent Student Volunteer Convention at Kansas City, with the story of an inquisition he endured, when, as a young missionary about to sail, he went to the old home for his farewell visit. A colored boy, one of the family retainers, put him through an examination:

"I heahs you all's a-gwine to Brazil."

"Yes."

"Got any kin down dar?"

"No."

"Does yo' know any folks down dar?"

"No."

"Did anybody write an' ax yo' to come?"

"No."

"Den huccom you all's a gwine?"

"My Lord and Master told me to go."

"When?"

"Nineteen hundred years ago."

"Did yo' beah him?"

"I believe I did."

"Den he mus' a spoke mighty loud!"

And the bishop said to the convention, as he had said to his questioner years before, "Yes, he spoke mighty loud."

The "Real Henry Clay."

One winter morning Henry Clay, finding himself in need of money, went to the Riggs Bank and asked for the loan of \$250 on his personal note. He was told that while his credit was perfectly good, it was the inflexible rule of the bank to require an indorser. The great statesman hunted up Daniel Webster and asked him to indorse the note.

"With pleasure," said Webster. "But I need some money myself. Why not make your note for five hundred, and you and I will split it?"

This they did. And today the note is in the Riggs Bank—unpaid.—Popular Magazine.

Told of Turner.

Turner, the English painter, was blunt-spoken and often gruff, but on occasion he unbent to jest—occasionally at his own expense. The Bristol Times and Mirror gives an amusing instance.

His famous picture, "The Slave Ship,"—that wonderful combination of flaming and gorgeous colors,—was once described by an exasperated critic as "a cat having a fit in a dish of tomato salad." Turner had never heard the phrase, but once when a salad was passed to him at a dinner, he put on a critical and considering air as he regarded it and remarked to his neighbor:

"Nice, cool green, that lettuce, isn't it? And the beetroot a pretty red—not quite strong enough, and the dressing, delicate tint of yellow, that! Add some mustard, and then you have one of my pictures!"

Had Plenty of Time.

They were telling of their railroad experiences. One man said that on one occasion his train was five hours late. Another declared he was ten hours late in reaching his destination, and a third confessed to thirteen. Senator McCumber, of North Dakota, smiled.

"Reminds me of a story I heard about a railroad in the West," he remarked. "One afternoon, just as a train pulled into a small station, a man was seen wildly galloping down the hill: but by the time he reached the depot the train had disappeared around the bend."

"What is that train doing, leaving ahead of time?" angrily demanded the traveller. "It is scheduled to leave here at 3:40, and it is now only 3:30! I have important business to attend to, and—"

"Say, young feller," asked the station-agent, critically sizing up the pas-

senger, "what train was you trying to catch?"

"Why, the 3:40 train, of course, was the agitated reply of the passenger."

"Today's train?" asked the station-agent with a questioning squint at the young man.

"Why, certainly," answered the passenger; "what train did you think—"

"Then I guess you kin ketch it all right," was the calm rejoinder of the station-agent. "The train that jes' left was yesterday's train twenty-four hours late."

Lamb and the Rude American.

Charles Lamb was once introduced to a rude American, who greeted him with the remark, "I should have known you were Charles Lamb by your stutter."

"N-n-n-no, s-s-sir," said Lamb; "y-y-y-you a-re m-m-mist-t-taken. I-it i-is m-m-m-y b-b-b-rother G-g-g-g-George wh-wh-wh-who s-s-s-siss-st-tut-tut-tutters, n-n-n-of I."

William Sulzer, Optimist.

"I am an optimist again," said ex-Governor Sulzer at a banquet in New York. "I was an optimist before my impeachment. Then I lost my optimism temporarily."

"An optimist," the ex-governor added dreamily, "is a chap who doesn't know what's coming to him."

Optimistic Bill.

We award the championship diamond belt for optimism to a resident of one of the rural districts.

As the story goes, an old man was sitting on the roof of his house during a flood, watching the waters flow past, when a neighbor, who possessed a boat, rowed across to him.

"Hello, Bill," he said.

"Hello, Sam," replied the other, pleasantly.

"All your fowls washed away this mornin', Bill?"

"Yes, but the ducks can swim."

"Apple trees gone, too, eh?"

"Well, they said the crop would be a failure, anyhow."

"I see the river's reached above your windows."

"That's all right, Sam. Them wind-ers needed washin'!"

FROM THE POETRY DRAWER.

The great world's heart is aching.
Aching fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and to
speak that living word,
Are you and I, my brothers, and the mil-
lions that have heard.

Shall we give our soul for clinking gold?
Shall we barter truth for fame?
Shall the right to think for a sum be sold?
Let us bow our heads in shame!

Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
And till it comes, these men are slaves
And travel downward to the dust of graves.

Clear the way, then, clear the way;
Blind creeds and kings have had their day;
Break the dead branches from the path;
Our hope is in the aftermath.
To this event the ages ran,
Make way for brotherhood, make way for
man.

Edwin Markham.

Disciples Table Talk

Ballard Church, Seattle, In Fruitful Field.

The Ballard Christian Church, Seattle, Wash., formerly entered its new place of worship on Sunday, Dec. 14. Cleveland Kleihauer of the University Church, Seattle, spoke at the morning service on, "Working for God." J. W. Baker, secretary of Western Washington Missionary Society, was master of ceremonies at the dedicatory service in the afternoon. Over \$1,300 was secured in cash and in pledges at this service. Considering the fact that the church had already contributed most liberally toward the building enterprise, and had been spurred on by the hope of meeting as far as possible its obligations without the use of credit, the results of the afternoon were most gratifying. This service also had another pleasant feature: The hour gave the other churches an opportunity to participate in the service, and this opportunity was accepted by each of the other eight churches in the city. A. L. Crim, former minister of the church, now of Puyallup, Wash., was the guest of honor at the evening service, and spoke on "The Christ."

Kansas City Church in New Building.

Another beautiful new church edifice in Kansas City was dedicated on Sunday, Feb. 1. Wabash Avenue Church has been worshipping for four years in a low basement. At an expense of \$50,000 the auditorium has been erected. The congregation approached the day of dedication with about \$30,000 of obligation unprovided for. Through the careful and thorough preparation made by the pastor, L. J. Marshall, the money raising, led by George L. Snively, resulted in the collection of over \$21,000 in pledges. The remaining \$9,000 which the congregation will carry as a debt seems light compared to the more than \$25,000 debt with which the church was burdened three years ago when Mr. Marshall became pastor. The raising of this old debt and the securing of the funds and pledges for the new building mark Mr. Marshall's pastorate as one of exceptional ability. Instead of building the auditorium the full size of the basement portion which all agree was projected on a scale too large for practicable purposes, a space was left at the front for a terrace which will be used in the summer time for Sunday evening services and social affairs. Wabash Avenue Church is in a growing section of the city. It has no men of wealth, but numbers in its membership a large company of men and women of unusual consecration and intelligence. The Sunday-school is working out the highest ideals of religious education. Relationships of the most Christian kind are cultivated with neighboring churches of various names. The official board and members of Wabash Avenue Church recently instructed the pastor to receive letters from other churches of Christ without making a test of the mode of baptism of the applicants presenting them. The prospects are favorable for the building up of a great church under present leadership. There were 82 accessions to its membership on dedication Sunday, nearly all by confession of faith.

Seventh District, Mo., Has "Aims."

The aims for 1914 in Seventh District, Mo., are: 1. Preaching in every church of the 250 congregations. 2. An offering from each church for each enterprise. 3. An evangelistic meeting in each church. 4. A local "efficiency rally" in each church. 5. A District Mission Offering from each church. This is to be divided between the County and the District, one half being used in the County in which it is raised. Granville Snell, District Evangelist, reports meetings now being held: At Rushville, by M. M. Goode, building debt cleared and 92 added. At Savannah, by R. E. Snodgrass, 90 added. The greatest efficiency and fruitfulness is reported by Mr. Snell in all lines of the work of this important district.

Disciples' Union, New York, Celebrates.

The annual dinner meeting of the Disciples' Missionary Union of New York City, will be held this year at Hotel Breslin, February 17, at 7 p. m. Splendid menu and accommodations, music, speeches and fellowship are promised by P. F. Jerome who has the affair in charge.

"Tomorrow."

At Memorial Church in this city on a recent Sunday evening Mrs. Katherine Oliver McCoy read Percy Mackaye's drama "Tomorrow" to a large and deeply interested audience. The play deals with the problem of heredity, as related to the widely discussed theme of sex education. It is a story of



Rev. L. J. Marshall, Pastor at Wabash Avenue, Kansas City.

deeply moving character, yet free from the sensationalism which marks a large part of the recently issued sex drama. But the lesson is given in all its startling and poignant directness. Miss McCoy lives at Kenton, Ohio. She is a reader of distinction, in wide demand for her Scotch characterizations. It is significant of the needs of the times, and of her own sensitiveness to the duty of public entertainers to deal with important, though delicate themes, that she includes "Tomorrow" in her program.

Spokane Disciple Churches Unite for Work.

A central Disciples' organization in

which all the churches of Spokane will be represented is to be organized. Among the important functions of the organization will be the administration of mission and charity work and the oversight of the location of churches to be built in the future. "The forming of a central organization does not necessarily mean that we will take up any additional work," said J. E. Davis of the Central Christian church. "The purpose is to administer more carefully all interests and activities of our denomination in Spokane. The union will be patterned after similar unions at Des Moines, Iowa, and at Kansas City."

Taylor, Tex., Church Plans Improvements.

The church at Taylor, Texas, where W. H. Bagby ministers, after having spent over \$800 in repairs and improvements upon the church has decided to spend nearly as much more in equipping the Sunday-school rooms for effective work. The improvements proposed include a furnace, a piano, chairs, floor covering, song books, etc. When this work is completed the church will be one of the neatest and most attractive in the town. A meeting with Hugh McLellan as evangelist and S. W. Hutton, state Sunday-school secretary, as leader of song and Sunday-school worker, is planned for April 5-12.

The offering of this church on Educational day was \$117.

Central, Indianapolis, Has a Good Year.

The annual congregational meeting of Central Church, Indianapolis, held January 29, showed one of the best year's work in the history of the church. There was raised for all purposes \$14,814.51, of which \$2,957.57 was for missions and benevolences. This does not include a personal gift of \$1,500 for missions. The number of additions during 1913 was 153, with a loss by death and withdrawals of 62. The average attendance at Sunday-school for the entire year was 497 per Sunday. The attendance is now running from 550 to 600. The members of the official board expressed themselves as highly pleased with the condition of the church.

Central Church, New York, Has New Worker.

Mr. W. E. Givens has been engaged as assistant to J. M. Philpott, of Central Church, New York. Mr. Givens is a graduate of Butler College, Indianapolis, and Indiana University, at Bloomington, Indiana, graduating from the latter institution in 1913. He is now taking the full course in Union Theological Seminary, making a specialty of Psychology and Religious Education, the latter including Sunday-school methods. He is also working for his Master's degree in Columbia University. Mr. Givens is fitting himself to give special attention to Sunday-school work, and work among young people. His time will be given at Central Church, in welcoming the



Wabash Avenue Church, Kansas City, Mo., Dedicated February 1.

Disciples who move to New York City, in leadership of the Sunday-school and other work among young people.

Budget Plan Works in Missouri.

C. A. Lowe, Superintendent of Missions in the Seventh District, Missouri, writes of the success of the Budget system there: "For several years we have been pushing the Budget plan. We have advocated a mission fund, raised any way that seems best to the church, to be distributed among all of our enterprises. From year to year we have suggested budgets. We have had to do this independent of the societies. They have been in competition. Under the old competitive plan the half and fourth time churches could not observe all of the days and remember all of the enterprises. The early bird got the whole worm. Under the Budget plan in this district all of our enterprises now get more money than under the old plan and some of the enterprises get much more. We conceive, however, that the great blessing has accrued to the local churches."

A "Mission Poster," with blank spaces for filling in of contributions to the various causes, is also used in this district with success. The Poster is to be hung in a conspicuous place where it can aid in promoting missionary education.

Independent Benevolent Work Shows Good Report.

Although the Christian Woman's N. B. A. of St. Louis, is an independent enterprise, it submits a good report for 1913. The chief figures follow: Balance January 1, 1913, \$383.78; receipts, 1913, \$50,306.10; expenditures, 1913, \$50,166.88; balance January 1, 1914, \$522; expenses of office and administration, including stenographers, postage, printing, Christian Benevolent, etc., \$1,822.67; children aided, 1913, 591; mothers aided, 1913, 270; old people aided, 1913, 36; hospital patients, 1913, 1113. Total aided, 2,010.

C. C. Morrison preached on Sunday, Jan. 4, in Union Church, Monroe, Wis. He reports this work as prospering, although there has been no little difficulty in securing a pastor who is willing to enter into the spirit of such non-sectarian work. As temporary supply during the past summer and fall Earle M. Todd, now of Canton, Mo., won the hearts of all, and appreciably strengthened the work. A call has been extended to A. S. Cross, a Baptist minister, who, it is believed, will enter heartily into the union purposes of the congregation. Mr. Cross has begun his work. On Jan. 18 Mr. Morrison preached at Hyde Park church, Chicago, in the absence of Dr. Ames, who was at Harvard. On Jan. 25 he filled Burris A. Jenkins' pulpit at Linwood Boulevard, Kansas City, in the morning and L. J. Marshall's, at Wabash avenue, in the evening, speaking to the crowded hearers that regularly attend these great churches. On Feb. 1 he preached for Graham Frank at Liberty, Mo., in the morning and for Carl Burkhardt at Lexington, Mo., in the evening. Last Sunday Mr. Morrison filled Dr. Powell's pulpit in First Church, Louisville, Ky., while Dr. Powell was discharging his duties as University Preacher at the University of Chicago.

The annual business meeting of the church at West Rupert, Vt., was held at the church on Jan. 6, 1914. A summing up of all funds raised for all purposes showed that over \$1,900 has been contributed by the people for the cause of Christ. The church enters the new year entirely free from indebtedness. F. R. Eaton, who has been the minister for the past seven years has tendered his resignation to the official board, and although urgently requested to reconsider and remain with the church, has declined the request and will finish his work early in April. During his ministry a beautiful new house of worship has been erected, and was dedicated free from debt five years ago. Also 106 persons have been received into the membership of the church.

From Geo. W. Brown, Juppulpore, India, dated January 9: "There were 4 baptisms in Damoh on New Year's Day. The first Sunday of December was the annual Thanksgiv-

ing service in Bilaspur. On Dec. 4 there were 3 baptisms from caste in Bilaspur, and on Sunday, Dec. 28, there were 12 baptisms, including Herbert Saum, son of the missionary H. C. Saum. Mrs. Hannabai, the wife of Dr. John Panna of Kota, C. P. died in Harda Dec. 30, 1913. She had been ill with tuberculosis for a long time. She and her husband have been connected with the mission for a number of years. She is survived by her husband and three children."

W. B. Clemmer, of Rockford, Ill., writes that the congregation there is rejoicing in the completion of the new basement addition. Mr. Clemmer is beginning his fifth year auspiciously. Capacity attendances are reported, with Sunday-school of over 300. Under Mr. Clemmer's leadership, Prof. W. S. Athearn, of Des Moines, was speaker before the Rockford Sunday-school association in a mid-winter institute. He is a master in his work, Mr. Clemmer reports, and has a great program for constructive religious education. He was a rare treat to the city and all ministers and workers are high in their praise of his service.

Mr. W. F. Kienzie, secretary, reports that the church at Canton, Ohio, raised for all purposes in 1913, \$24,648.28. The amount contributed for missions and benevolence was \$2,161.93. Five hundred and two were added to the church. The resident membership is 3,274, non-resident, 455. The pastor conducted 60 funerals; the assistants conducted 12. The pastor married 109 couples; the assistants married 18. The average attendance of the Sunday-school was 2,084 per Sunday. P. H. Welshimer began his thirteenth year with the Canton church January 1.

G. I. Hoover has successfully begun his new work as state evangelist of Eastern District, Indiana. During January he held a meeting of three weeks and four days at Dublin, Ind., which resulted in 28 accessions to the church, a largely increased attendance upon the Sunday-school, a men's Bible class formed, and the church otherwise prepared for a larger and more efficient work. Chas. E. Shultz, of New Castle, will minister to this church this year. J. A. Oliver of Eaton, led the singing in this meeting.

Harley Swift has been called to First Church, Hopkins, Mo., where he began January 1. He formerly ministered to the church at Hamilton, Mo. His first Sunday resulted in 4 accessions, 2 by letter and 2 by confession. The first Sunday in February, he had 6 more confessions, making 10 accessions in all. February 13, a men's banquet will be given, preparatory to an evangelistic campaign which will follow Feb. 15. Secretary Bert Wilson will be the toastmaster and principal speaker.

H. Erwin Stafford, pastor at First Massillon, O., is making a reputation as a lecturer. His illustrated travel lectures on "The Yellowstone National Park," "From Niagara to the Sea," "The Wonders of the Canadian Rockies," "The Glory of Young Canada," are receiving high praise; also his lectures on social interests: "The Right of Every Child to be Well Born," "The World's First Cosmopolitan," and "The Reign of the People." Several humorous numbers are also to Mr. Stafford's credit.

H. E. Van Horn, new pastor at Oklahoma City, reports twenty-five persons added to the church's membership the first three Lord's days. Mr. Van Horn speaks very highly of the monumental work done in this church by J. H. O. Smith, and reports that he left the field "ready for our coming." A series of meetings will be undertaken soon.

Twin Falls, Idaho, church, W. E. Harman, pastor, increased its Sunday-school 20 percent last year. For the first time in the church's history the year has been closed with all bills paid and a balance in the treasury. The pastor made 1,000 calls, 64 were added to the membership and \$3,500 was raised.

L. C. Howe, who has just closed a meeting at Noblesville, Ind., writes enthusiastically of W. F. Lintt, who has been assisting with the

music. Mr. Lintt is strong both as chorus leader and soloist. Special men's and women's services were features of the meeting. The Sunday attendance was marked. Added, 45.

Central Church, Richmond, Ind., will build a tabernacle to seat 1000. On a recent Sunday, under Evangelist Honeywell, the Sunday-school raised \$1,050 to be applied on this work. Of this the men's class gave about \$200. R. C. Leonard is the Richmond pastor.

Some of the topics being discussed by George W. Wise, pastor at Camp Point, Ill., in his own meeting, with J. G. Hostetler as song leader, are: "Giving God a Chance," "The Unavoidable Christ," "Excuses," "What is Christ to Me?" "The Price of Jesus."

M. M. Amunson, pastor at Brooklyn, N. Y., finds time to do social service work. He reports thirty-six noonday shop meetings held. He preached ninety-three sermons and delivered fifteen special addresses, but still found time to make 740 calls, during last year.

The church at Poplar Bluff, Mo., W. M. Baker, pastor, has a present resident and non-resident membership of 635. Last year fifty-eight were added. A total of \$5,704.82 was raised for all purposes. The Sunday-school has 400 enrolled.

The work at Taylorville, Ill., is growing so rapidly under George H. Brown's ministry that plans are made to enlarge the building in the spring. Four additions, all adults, are reported for Feb. 1, Sunday-school attendance of 314.

C. G. Brelas, of First Church, Waukegan, Ill., reports that the school there has nearly doubled since Sept. 1, 1913. A basement is being excavated for more room. Six young people recently confessed Christ.

L. J. Marshall delivered a paper entitled "The Church of the Future—the Faith," before the Alliance of preachers of Kansas City and vicinity recently.

E. T. Edmunds, pastor at Jackson, Miss., preached Feb. 1, on a rather novel topic, "Saturday Night Religion."

Independence, Missouri, is the latest city to undertake the "Gospel Team" Movement.

EVANGELISTIC MEETINGS.

Beaver, Pa., Earl B. Brown, pastor, preaching; 25; closed.

Coshocton, O., C. M. Burkhart, pastor: Sala company, evangelists; Sunday-school more than doubled; 500 men hearing the evangelist's messages; most striking meeting ever held in this church.

Belleville, O., Mr. Ryan, pastor: J. A. Long, preaching, Wallace Tuttle, singing.

Camp Point, Ill., G. W. Wise, pastor, preaching.

Pawnee City, Neb., John W. Moody, pastor; S. R. McClure, evangelist; 38; closed. Mr. McClure has open date for March.

Portsmouth, O., W. T. Brooks, evangelist.

CALLS.

L. E. Murray, to First, Richmond, Ind.

ENCOURAGING FOREIGN MISSIONARY GAINS.

The receipts of the Foreign Society for the month of January amounted to \$12,722, a gain on the corresponding month, 1913 of \$2,781. There was a gain from every source of receipts except from the Endeavor Societies, which show a loss of only \$37.57.

The record for the first four months of the current missionary year shows receipts amounting to \$50,750, a gain over the corresponding four months of 1913 of \$21,058. And in this showing also there is a gain all along the line except from the Endeavor Societies and from bequests. The former show a loss for four months of \$248, the latter, \$529. All the other sources of receipts—churches, Sunday-schools, personal gifts, and annuities,—show a gain.

The gain must be increased if we reach \$500,000 by September 30.

F. M. Rains, Sec'y.

A STORY FROM REAL LIFE.

The following note was pinned on a very beautiful doll that came to the Cleveland Christian Orphanage with the Christmas donations from the church at Lakewood, Ohio:

"This doll is the sacrifice of an eleven year old girl. With failing health she had to change climate. She has no mother. With her father she has gone among strangers. Her last words were: 'Send my doll to the little orphans and tell them how I loved her and I wonder if they would call her Josephine after me.' 'I promised I would ask you.' "Mrs.

Little Josephine in giving a prized treasure and in following that treasure with an expression of loving interest sets before us a most beautiful and touching example of genuine giving. We doubt not that already she has been blessed in her search for health.

The work of the National Benevolent Association is a ministry that reaches the needy of all ages and in every part of our land. It is a ministry too that is enlisting the sympathy and support of the benevolently inclined of every section and of all ages from the tiny tot too young to write to the aged too infirm to wield a pen. The rich and the poor give out of their penury and their plenty and the dear Lord is building out of the mites and the thousands a truly great benevolent enterprise.

Donations of food stuff should be sent to the home nearest you. Kindly address all cash offerings to The National Benevolent Association, 2955 N. Euclid Avenue, St. Louis, Mo.

HAMILTON COLLEGE NOTES.

The examinations which terminate the first semester of Hamilton College ended two weeks ago and the new semester has begun. Two hundred and eighty-three students enrolled for the new semester, which is an increase over the matriculation at the beginning of the term, and a slight increase over the enrollment at this date a year ago.

The Domestic Science Department that has been established at Hamilton is attracting a good many students. The equipment is thorough and consists of individual laboratory tables, with hot and cold water and gas; individual ovens and a central gas range for larger experiments. Miss Nell Smith is in charge.

The staff editors for the college annual have the plans for their addition well under way. A schedule for the taking of photographs will be announced this week. Most of the other material for the issue is already in form for the press.

Miss Nell McCoy, who has been teaching in the preparatory department of Hamilton for the past two years, has asked to be relieved on account of ill health. Miss Amanda Alexander, a graduate of Hamilton College and of Transylvania University, will take up Miss McCoy's work for the remainder of the year.

On Sunday evening last in the college chapel the student body received interesting reports from their delegates to the great Student Volunteer Convention in St. Louis, where were gathered over five thousand of the young college men and women of America, who are interested in missions at home and abroad.

A recent guest of the college is Miss Frances Y. Smith, of Columbia University, New York City, who in her capacity as Y. W. C. A. Secretary, addressed the student body on Wednesday morning, January 28.

Miss Edith Goodenough, head of the Department of Physical Training, is giving a series of entertaining and instructive lectures upon the human body, its functions, and its safeguarding. They are greatly appreciated by the students.

NOTES FROM THE FOREIGN SOCIETY.

Hon. W. J. Bryan, the Secretary of State, has only words of commendation of the Foreign Missionary work after a protracted visit to different mission fields. He was most favorably impressed with our school work in China, and contributes annually to the support of a scholarship in the University of Nanking, through the Foreign Society.

Last week a friend in Illinois made a gift to the Foreign Society on the Annuity Plan. Illinois may always be counted upon to do her part in the great world task. More than \$500,000 has been received to the Annuity Funds of the Foreign Society since it was first started.

Secretary F. M. Rains dedicated the new church in Columbus, Ohio, January 18, and will assist T. W. Grafton on dedicating the New Third church, Indianapolis, Ind., January 25.

Mrs. E. A. Johnston, Lotumbe, Africa, says: "Our goods from America are in the Congo, and they came through all right. We have been fortunate, indeed, and so much to be thankful for—health, good fortune and good friends, and God in heaven. What more could two people ask for?"

Dr. E. I. Osgood, Chuchow, China, says: "We have taken pains to push the Sunday-school work this fall till the attendance in regular classes has been running from 350 to 400. We have 16 classes. It is by a long ways the largest in the mission, and I know of no other Sunday-school in this part of China which surpasses it in efficiency, as well as numbers."

During one month Dr. E. I. Osgood, Chuchow, China, treated 84 patients in the hospital, and 1,128 clinical patients, which was an average of 47 patients per day for outside patients and 40 patients all the time in the hospital demanding daily attention.

Dr. W. A. Frymire, writes as follows: "With a bath room as a dispensary, operating room, consulting room, and all out doors as a waiting room we have commenced to practice medicine here in Lotumbe. Yes, and I find plenty of material to practice on, as my patient list includes most every disease I know of and some I do not know. We have started the erection of and hope to have finished in another month a temporary hospital and dispensary that can and will be used as a store room. There is much operation work that needs almost immediate attention. But till the building is finished and we receive a few more instruments we are confining ourselves to minor and emergency surgery. We removed two tumors weighing from 35 to 45 pounds each."

Miss Stella Franklin, Mungeli, India, says: "There are 24 children of Christian families in the school here and about ten more scat-

tered about in the other schools. I am keeping watch of them. The church is now in good condition and several workers are developing fine." STEPHEN J. COREY, Sec.

THE CHURCH COLLEGE AND THE TRAINING OF LAYMEN.

We hear much in these days about needing more ministers. There is no doubt but that there is a great need of more ministers, at least a need of more trained ministers, than we have at the present time. We also frequently hear the church college spoken of in such terms as to indicate that its chief and only business is the training of ministers and missionaries. This is certainly a worthy work and it is undoubtedly a part of the business of the church college to provide ministers for the church.

However, the training of ministers and missionaries is not the only way in which the college serves the church. Much as the church needs ministers, it is evident that she needs trained laymen also. Great as is the work of the college in training ministers, the work of training those who will be consecrated, efficient laymen is equally great. There is an insistent demand on every hand, today, for men who have been efficiently trained in the practical work of the church.

Our new educational vision and standard in the local church, which came about by the advent of the modern Bible-school, has brought great demands to our colleges. The churches everywhere are in need of trained teachers, not simply those who have learned a few facts about the Bible, but those who also know the best methods of teaching and have been trained how to make their knowledge of the Bible of the most service to others. There is an increasing demand for pastoral helpers in many churches. The time is not far distant when most of our churches, that can afford to do so, will have trained pastoral helpers in their employ. These must be trained by our colleges if they are to be efficient.

Then what shall we say of the elders and deacons? The church needs mightily trained elders and deacons. This is the weakest point in the majority of the churches. The officers of the church have not been trained, consequently they are frequently indifferent and ineffective. Wherever you find an elder or a deacon in one of our churches who has been trained in one of our colleges, you will usually find an efficient officer. If the churches had the kind of officers they ought to have they could the more easily get along without the services of the minister, if they are compelled to do so.

The need of officers, teachers, pastoral helpers, superintendents and other workers in every church puts a tremendous responsibility on the college. The missionary societies are asking for a thousand trained missionaries for the home and foreign fields. The local churches are asking everywhere for laymen. How shall our colleges be able to meet these large demands? They can not meet them with their present endowment and equipment. With increasing demands there must be increasing support. We must come to the rescue of our colleges.

H. O. PRITCHARD.

Eureka College, Eureka, Ill.

THE WORLD CONFERENCE ON FAITH AND ORDER. SUMMARY OF PROGRESS.

1. All communions in the world "which confess our Lord Jesus Christ as God and Saviour" are being "asked to unite with the Episcopal Church in the United States of America in arranging for conducting" a world conference for the consideration of questions of faith and order, as well as those in which we differ as of those in which we are at one.

2. The Episcopal Commission considers its special function as limited to issuing invitations as above. It has invited:

1. The Anglican Communion throughout the world.

2. The important Protestant Communions in the United States, Canada and the West Indies.

3. The important Protestant Communions in Great Britain and Ireland.

For Your Adult or Young People's Class

It is the purpose of this house to make a specialty of studies for adult classes. Note some of the excellent courses we can supply your class:

THE WORLD A FIELD FOR CHRISTIAN SERVICE. Our regular first year Senior graded course. This deals with the problems of young adults, such as choosing a life work, etc. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE PROBLEMS OF YOUTH IN SOCIAL LIFE. Deals with questions of morality, temperance, business honesty, among young people. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE HISTORY AND LITERATURE OF THE HEBREW PEOPLE. The latest and finest addition to the Bethany Graded Lessons. Regular second year Senior course. 15 cents for Teacher's, 12½ cents for Pupil's book.

THE GOSPEL OF THE KINGDOM. A monthly magazine of social service edited by Josiah Strong. 10 cents per copy, 50 cents a year in classes.

THE LIFE OF JESUS, by Dr. Loeb E. Scott. Positive, practical. 50 cents, 40 cents in quantities. Adapted to high school pupils, their parents and grandparents.

Assure your class a year of real religious education by using one of these splendid courses.

DISCIPLES PUBLICATION SOCIETY
700-714 East Fortieth Street, Chicago

4. The important Protestant Communions in Australia and New Zealand.

5. The Old Catholic Churches in Europe.

6. The Moravian Churches in the U. S., England and Europe.

3. The Episcopal Commission is still seeking for the information as to confessions, addresses of officials, etc., needed before other invitations can be sent, but there has been much encouraging correspondence with leading Protestants in Europe, South Africa and elsewhere.

4. Formal invitations have not yet been sent to the Roman or Eastern Churches, but cordial letters have been received from Roman Catholic cardinals, bishops and priests in different parts of the world. The co-operation of the Russian Church has been assured by the Russian Archbishop and Dean in New York, and of the Armenian by an archbishop in Boston.

5. Thirty-five commissions have been appointed in the United States, Canada, Great Britain, Ireland, Europe, Australia, South America, India, China and Japan, and notice of others is expected daily.

6. The Episcopal Commission will not undertake to determine the scope of the conference or the methods of preparation. That is for the joint action of commissions, when appointed, which shall be fairly representative of the whole Christendom, geographically and theologically. Until that is obtained, everything is advisory and tentative. Except the restriction of invitations to those communions which confess our Lord, nothing is yet determined, and no statement, past, present or future, by any commission or any officer thereof is, or will be, final, until approved by Christendom.

7. The conference is not expected to achieve unity directly. It is hoped that by promoting prayer for a common object, personal acquaintance, appreciative knowledge of the tenets of others, and a clearer sense of proportion, a spirit of comprehension will be substituted for that of controversy, and that so the conference will open the way for subsequent direct effort for reunion.

8. No communion is definitely committed, by the appointment of a commission, to anything except a friendly interest and a willingness to advise and to criticize as to the preparations and to seek for what is best in its brethren.

9. Obviously, the conference cannot be held for some, perhaps many years. Nor will preliminary meetings, unless local, be possible, except rarely. Most of the preparations must be made by correspondence, the difficulties and delays of which can only be met by infinite and utter submission to the guidance of God the Holy Ghost.

10. In May, 1913, the executive committee of the Episcopal Commission requested such of the other commissions as found it possible, to send members to discuss problems and methods. That meeting passed the following:

Resolved, That an advisory committee be constituted, composed of one representative of each of the commissions already appointed, to be chosen by each of said commissions, to co-operate with the executive committee of the commission of the Episcopal Church in promoting any preparation preliminary to the work of convening the world conference.

That the commissions which may be appointed by other commissions be invited to appoint representatives on the advisory committee.

11. A meeting on Nov. 19, 1913, of twenty-one members of that advisory committee passed the following resolutions:

A. That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the conference can wisely be formulated.

B. That each member of the advisory committee should recommend to the commission of his communion the immediate consideration of how the following questions should be answered:

(a) What should be the nature of the bodies or groups which are finally to be charged with the duty of formulating topics for the conference?

(b) What can be done by each commission in the way of preparing a statement of the

topics which that commission thinks appropriate for ultimate consideration at the conference?

3. That the statements prepared by each commission be sent in to the executive committee of the Episcopal Commission for tabulation for the information and consideration of the advisory committee.

12. It is the writer's understanding that similar partial meetings of the advisory committee will be held from time to time and that future, as well as past, suggestions made by such meetings will be submitted to absent members who will consult their own and other nearby commissions and suggest omissions, additions or other corrections which will again be submitted to all the advisory committees, in person or by letter.

13. Preliminary public discussion of points of difference should be avoided, and will be, if each commission seeks not to establish its own position, but to appreciate the positions of its brethren.

14. If those who will be charged with the formulation of questions for the conference are filled with the Christ love and submit their minds and wills to God the Holy Ghost, many differences will be found to have no real existence, the bitterness of others will disappear, a greater measure of agreement will be found than we now suppose, and we shall all find a deeper, richer life in the one Body of the one Lord.

CHURCH EXTENSION ITEMS.

During the month of December the receipts from the churches were \$896.02. This is a gain of \$348.87 over December 1912. The receipts from the individuals for December were \$3,062. This is a gain of \$1,244.29 over December 1913.

The churches are rapidly accepting their apportionments for 1914 so as to raise the \$45,000 recommended to be raised by the National Convention at Toronto.

The Board had applications aggregating \$113,250 at the December meeting. This will give our brotherhood some idea of the tremendous demands made upon our Church Extension Fund. All of these applications were approved by the State Boards of the States from which they came.

At our meeting January 6th, the following churches were promised loans: Wilkes Barre, Pa., 1st Ch., \$5,000; Carrollton, O., \$1,500; Indiana Harbor, Ind., 1st Ch., \$3,000; Waukegan, Ill., Chapel St. Ch., \$4,000; Los Angeles, Cal., Boyle Heights Ch., \$7,000, 6%; Flint, Mich., Central Church, \$7,500; Denison, Tex., 1st Ch., \$5,000, 6%; North Platte, Nebr., 1st Ch., 2,500, 6%; Portland, Ore., Vernon Ave. Ch., \$2,000; Eureka, Mont., 1st Ch., \$1,000; Minneapolis, Minn., Minnehaha Mission, \$1,800; Severance, Colo., \$600; Tunnellton, Ind., \$300; Indianola, Miss., \$750; Beaver City, Nebr., \$2,000, 6%; and Cadillac, Mich., 1st Ch., \$2,000.

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Disciples Publication Society 700 E. Fortieth Street
Chicago Illinois

During the month of December the following loans were paid to churches that had completed their buildings: Caddo, Okla., General Fund, \$2,000; Aurora, Nebr., Annuity Fund, \$6,500; Fargo, N. D., Shuler Fund, \$1,000; Phoenix, Ariz., Annuity Fund, \$2,000; and Seattle, Wash., Ballard Ch., General Fund, \$4,000. G. W. MUCKLEY, Cor. Sec.

MOTIVES FOR THE MARCH OFFERING.

Gratitude. Recently a friend told a visiting one of the great prayer-meetings of the Christians in Korea. There were sixteen hundred and forty-seven in attendance, and prostrate on their faces, the people prayed for an hour. The visitor could not understand the Korean tongue and asked the missionary in charge what the people were praying for. He replied that there were two great themes running through all their prayers. In the first place they were thanking God with full hearts that he had saved them from heathenism, and in the second place they were interceding that he would use them in helping save the rest of the world. The last thought is corollary to and result of the first. Gratitude is one of the chief springs for stewardship of life and money. If our people were filled with deepest gratitude for God's wonderful gifts to us, our gifts to his work would flow like water. The whole planning for the offering for Foreign Missions should be set in a foundation of thanksgiving. If hearts are overflowing with gratitude there can be no begging—the gifts will come as an expression of joy. The Bolognese, Africa, Christians bring their missionary gifts as a thank offering. They do not need urging, they urge their gifts upon the church. The pastor can do no better in his preparation for the March offering than to remind the people that they are all the product of missions and that all good things in our lives and times came from Christ. Deep gratitude to God will open deep foundations of giving for God.

Need. Imagination is the handmaiden of giving. All cannot see heathenism face to face, but all can grasp its meaning when truly presented. Picture human need in pagan lands. Only a heart of stone would not be melted by the depths of woe in mission fields. The man who does not believe in foreign missions, does not believe in alleviating human suffering. His flinty heart has been untouched by the unmeasured physical and spiritual suffering of a thousand million people. Stir his dormant imagination and make the realization of human need a motive for his response. Pull back the curtain of ignorance which hides his world brethren from his eyes, and sting his conscience with flaming facts. Proclaim the needs of heathen women, the pitiful soul and body slavery of little girls, the degradation and heart hunger of men in non-Christian lands. The severest heart wrench that ever came to the writer, was when he stood with a missionary companion before a great crowd of naked heathen people in central Africa, and realized that for the first time in their lives they were hearing about God. There are a billion such people in the world. It would take 320 years to preach the Gospel to them just once, at the rate of 10,000 a day.

Success. The missionary enterprise is the most successful enterprise in the world today. To deny it is to deny the evident working of God's work. One hundred years ago Morrison baptized his first convert in China. Today there are 350,000 Chinese allied with the church, and tides of Christian influence are changing the whole destiny of that great plastic nation. Thirty years ago to be a Christian in Korea meant to lose one's head. Today a mighty Korean church of 150,000 challenges the world with its devotion and heroism. Carey toiled seven years for his first convert in India and today three million in that land call on the name of Christ. The name of Africa has been changed from the Dark Continent to the Continent of Opportunity. Appeal to the motive of success by telling the story of our Congo mission. The same ratio of growth in America last year would have given us 400,000 converts. A meager force in the Philippines baptized

almost one thousand in our mission last year.

Response to the Heroic. How the self-forgotten sacrifice of Ray Eldred in Africa shames our penuriousness! The last word he said to that little Longa church before his long journey from which he did not return, was: "Count no cost too high for Africa." He sleeps beneath the jungle trees of the Equator, but his dauntless spirit challenges us to be men on March 1. He has done what he could for his forest children, have we? Is service to be cheaper than money? Are we to hold our coin more precious than he did his life? Who can think of this dear man's uncomplaining work of love and not put their gifts alongside his heroic personal service? It is a deaf ear indeed that cannot hear the call of distant Tibet as it is voiced in the sacrifice of Dr. Susie Rignhardt and Zeras Loftus. The graves of G. L. Wharton in India and of Chas. E. Garst in Japan, send their white challenge to the souls of men in this soft age. All that is dear and sacrificial in our past missionary history demands that we shall be honest with God and with ourselves on the first Sunday in March.

The Love of Christ. How the restraint of this motive over-tops all others! Here is the test. If we do not respond to the love of our Lord, then are our souls dead indeed. Let us not hide from the truth, but face it. If congregations are not constrained by the love of Christ to carry out Christ's program, how low has sunk the tide of our Christianity! Would we know the secret of worthy missionary giving? Let us open our souls to the beatific love of the Nazarene. As we see his marred face, his wounded body and his broken heart all suffered in our behalf, will we dare place in his wounded hands an unworthy gift—an unworthy gift for the work which cost him his life?

We hope every church will order March Offering supplies at once and prepare for a great offering March 1.

STEPHEN J. COREY, Sec'y.

MEN AND MILLIONS AT ST. LOUIS.

(Concluded from page 13).

sion in the lobby between sessions. Friends were heard to greet one another with, "Good morning, have you signed the creed?" No reference was made to it in the public sessions. The policy of indulgence toward Mr. Long was apparently adopted by common consent, on account of his having not only conceived the movement in its larger aspect but having also practically determined the conditions under which it was to go forward. It was felt that we were there largely in response to Mr. Long's "challenge" and that the raising of any sort of issue, or even the asking of the question as to what might be the purpose of Mr. Long in elaborating such a creed, might jeopardize the generous gift with which he proposed to start the movement off.

But the colleges are not all satisfied with the vague way in which the matter lies. They are wondering if their participation in the fund about to be gathered puts them under moral obligations to Mr. Long's creed, which, while unobjectionable enough in its contents, is completely opposed in principle to the Disciples' position and temper. If Mr. Long did not intend to create a moral obligation on the part of the colleges for all time to come with respect to the articles of his creed what could have been his purpose in discussing the matter at all in the conference?—this question grew larger and larger in the minds of college men as the conference closed. "We have received many hundreds of thousands of dollars," said one college president, "and not one dollar with a string to it. We will not now take money to which there is attached any theological

obligation whatever." He went on to declare that a clear statement of Mr. Long's intention with respect to this matter must be made.

While Mr. Long's gift and personality dominated the sessions of the conference there were many other participants. A session was given over to speeches by home and foreign missionaries. There were Place of Japan, Inman of Mexico, Derthick of the Kentucky mountain country, Garrett of Africa, Olson of Minneapolis, Dye of Africa, Kershner of the Philippines and others. An evening was devoted to an interpretation of the call for one thousand workers to the colleges, by President Miner Lee Bates of Hiram College; to the churches, by Carey E. Morgan, of Nashville, Tenn.; and to the home, by Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions.

Wednesday morning was devoted to a consideration of the practicability of the plan to raise six million dollars. Mr. Frank Rowland of the Southern Presbyterian Church showed how it could be done. Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, made the six millions appear very small, indeed, when he reduced it to less than 10 cents per week for the membership of our churches. He made a literally tremendous speech, driving into the consciences of those present the duty of complete consecration to the kingdom of God.

At later sessions the practical problems of the campaign were taken up. A "team" of twenty-five or thirty persons will take one state at a time and thoroughly canvass its churches for individual gifts of \$500 and more. It will begin with the colleges in that state, asking for volunteers before asking for money. The volunteers desired are equipped volunteers. To a high school education or its equivalent are to be added a full college course and at least a year of special missionary training, preferably at the College of Missions at Indianapolis. The highest ideals actuate the committee in its choice of missionaries. At the final session addresses were made by Mr. Long and President A. McLean of the Foreign Society. The latter was a classic in its content and profoundly moving in its appeal to the church to undertake tasks that are humanly impossible.

A taxicab procession of twenty-five vehicles took over one hundred of the visitors to see the Christian Orphan's Home, one of the institutions of the Benevolent Society which is to benefit by the proposed six million dollar fund. An exhibition by the one hundred and sixty little ones touched the hearts of all. Mr. J. W. Perry, of Kansas City, made an effective impromptu speech to the visitors and Dr. Medbury of Des Moines told the boys and girls a story which pleased the grown-up people just as well as the little ones. Many comments were heard on the remarkable cleanliness and homelikeness of the place. Mrs. Bettie Brown was introduced by Mr. Perry as the "mother" of all these little ones. Mr. R. H. Stockton of St. Louis, a member of the board of directors of the society furnished the taxicabs for the occasion at his own expense.

The sessions of the committee were much helped by the singing of the famous Y. M. C. A. Quartet which recently returned from a trip around the world and more recently assisted at the Volunteer Convention in Kansas City.

The Sunday School

TRUSTING IN RICHES AND TRUSTING IN GOD.

International Uniform Lesson for March 1.

Luke 12:13-34.

Memory Verse, 15.

Golden Text.—Where your treasure is, there will your heart be also.—Luke 12:34.

American Standard Bible.

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(13) And one out of the multitude said unto him, Teacher bid my brother divide the inheritance with me. (14) But he said unto him, Man, who made me a judge or a divider over you? (15) And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. (16) And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: (17) and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? (18) and he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. (19) And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. (20) But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? (21) So is he that layeth up treasure for himself, and is not rich toward God.

Verse by Verse.

By C. C. BUCKNER.

v. 13. *One out of the multitude said:* This interruption of the deep discourse of Jesus was undoubtedly made by one who, though a listener, had failed to grasp the meaning of the teacher's remarks. *Did my brother divide the inheritance:* He was such as those who follow Christ for the loaves and fishes. He sought, not justice, but favoritism.

v. 14. *Man:* This unusual form of address was used rebukingly by Jesus. *Who made me a judge?* In His busy life He had not the time, even if he had had the inclination, to concern Himself with such questions. This was a matter for the decision of the council of elders.

v. 15. *And he said unto them:* Jesus made capital of the discourteous interruption, teaching them the folly of making wealth an end. *Keep yourselves from covetousness:* Covetousness is an inordinate craving for what we do not possess. It is common to the poor as well as to the wealthy.

v. 16. *Spake a parable:* There are from thirty to fifty parables in the gospels, according to the range given to the application of the term.

v. 17. *What shall I do:* The rich do not walk the primrose path. Their souls are ever distraught by questionings. Andrew Carnegie says that, of fifteen multi-millionaires with whom he has intimate acquaintance, not one is made happier by the possession of his millions, while all but two are rendered less happy by the possession of their wealth.

v. 18. *This will I do:* Money-mad men school themselves to make but one decision with regard to the acquisition of wealth, and that is to acquire more. At the attainment of every financial goal he asks, "What shall I do?" and the subconscious reply is always, "This will I do," which is the only course he has ever pursued.

v. 19. *Eat, drink, be merry:* But these are not soul foods.

v. 20. *But God said:* This man lived these "many years" deaf to the voice of God. Now he is compelled to hear His voice.

v. 21. *So is he that, etc:* It is thus with those who would prefer, to use the expression of Sam Jones, "diamonds in their shirt fronts to stars in their crowns."

The Heart of the Lesson.

By A. Z. CONRAD.

A DISCORDANT NOTE.

What a drop! Read the twelfth verse and you are in a high heaven of holy vision. Read the thirteenth verse and you are in the valley of humiliation. Two words furnish the key. In the first, "Holy Spirit." In the second, "Inheritance." Note the contrast. A silent, breathless multitude leaning to catch the soul thrilling words of

Jesus! They are lifted to the third heaven. They are revelling in the sublimities of mystery. Spell-bound they heard the call to confession. Awe-struck they listen to the warning against the Holy Spirit's rejection. Hopefully and happily they heard of the Holy Spirit's inbreathing. The heavenly symphony swept them heavenward. Then, the heaven-born music was certainly hushed. A harsh, sharp note in another key was sounded. The discord was painful. "Master, bid my brother divide the inheritance with me." A fly in the ointment. A sharp, piercing thorn in the rose-bower. A dark cloud on the crimsoned East. A black blot on a carefully written page. Alas, it is ever so. This is the despair of the preacher. A sermon that deals with sublimities and then—a question about modes and millinery, dining or driving. From "Holy Spirit" to "inheritance." Your heart beats fast as you urge the claims of the Kingdom and feel you are gripping the soul, when right in the midst of your appeal a question is interjected or an observation is made which tells you that not a word you have spoken has been heard. It is like dropping a diamond into the mire.

THE CHRISTIAN'S BUSINESS.

"Man, who made me a judge or a divider over you?" This was Christ's answer. These words were addressed to the covetous, earthly minded materialist. If he had been wronged he could have appealed to the court. If not wronged, why expect Jesus to turn aside from his high and holy task to satisfy his avariciousness? And yet, it will not do to say if his claim was just, that Jesus had no interest in it. To right wrongs of every nature was a part of his great mission. His method of doing this was not to override or overreach the law. In this particular case we repeat, the evidence is all against the justice of the appeal. It is the business of Christianity itself to arbitrate wrongs. This may be accomplished in various ways without assuming the prerogative of the civil law. The church has a responsibility with relation to the industrial, political and individual evils of our time. The church ought to concern herself with the betterment of human relationships, with social justice, and indeed, with all the material interests of men, yet, the *supreme business* of the disciple of Jesus Christ is to teach the underlying truths which will lead to both justice and generosity and remove the causes of the iniquities which obtain in the industrial and social world. It is not the function of the church nor is it the teaching of Christianity that we should respond to covetous desire and rob one to enrich another. The great business of organized religion is *religion*. Social regeneration follows spiritual regeneration. We can correct the evils of our time only by correcting the spirit in the men who produce the evils.

Beware of Covetousness.

Jesus turns from "him" to "them." "And he said unto them, Take heed and keep yourselves from covetousness." Covetousness is a burning desire to secure what another possesses without a fair equivalent. The whole world has nearly suffered wreck on this rock. Wars of conquest have all been instigated by it. It is the sword that has stricken off the crowns of great rulers. It carries in its train every crime on the calendar. It has despoiled men of property, position and reputation. It murdered Naboth to gain a vineyard. It slew Uriah and made David a murderer. It made Absalom a usurper and a would-be regicide. It led Judas to betray his Lord. It prompted Benedict Arnold to an act which makes his name execrated among men. It makes the place of every statesman insecure today. It lies at the bottom of class-hatred. It is the demon that is urging social revolution. In its spirit it is anarchistic. It develops enmities among neighbors, breaks friendships, wrecks happiness and withers hearts. It is a deadly poison destructive to spiritual

health and is a great foe to the happiness of the human race.

THE largeness of LIFE.

"A man's life consisteth not in the abundance of the things which he possesseth." One life is larger than the whole material universe. All material bounty is subordinate and incidental. Death alone can properly accentuate this thought and fact. The mystery of human life is unfathomable. Life is broad as truth, as long as eternity, as high as heaven, as real as God. We magnify the trivial and exaggerate the insignificant. Life is timeless and measureless. It is a spark of divine fire. It is a part of infinite energy. This is the mystery, We Are, and from which we never escape. How we belittle it when we make property preëminent. What a leap from exalted heights to a dismal depth, from "Holy Spirit" to "inheritance." Our relationship to God defines us. Matter is little, spirit is all.

A RICH MAN'S SOLILOQUY.

"The field of a certain rich man brought forth bountifully and he reasoned *within himself* saying, 'What shall I do?'" Here was wealth honestly acquired. The man who possesses it concerns himself not with its source or with its sequel, but with the substance itself. His goods become his god. The body is all, the soul is nothing. He lived as though time itself was eternity, and this life all. He reasoned *within himself*. He did not take counsel with God. He depended upon his own wisdom, and felt no need of a revelation. He did not take counsel with human need round about him. He conferred with his own selfish self and limited his considerations to personal pleasure.

THE LURE OF LEISURE.

"Take thine ease." It is remarkable how universal is the thought that to be perfectly happy one should have nothing to do. No class of people represent so much of peacelessness, restlessness, purposelessness, and fruitlessness as the leisure class. Nearly every man dreams of the time when he can have a little plot of ground, a pleasant little cottage and a sufficient amount accumulated so that he need do nothing but swing in a hammock in the summer and sit by the open hearth in the winter. Men who retire from an active business career find themselves miserable until they come to be actively employed in some kind of service. We are so constituted that the exercise of our forces and faculties is necessary to anything like growth or even contentment. An awakening public sentiment which will mark as a *paria* any one who can, but will not work, will be the largest possible blessing to society. No one can excuse himself from indifference and indolence while human need is so great. If inheritance or acquired wealth shall relieve one from the necessity of toil for purposes of accumulation, that person is under immediate obligation to devote himself to social and individual betterment.

THE GOAL AND GLORY.

"Where your treasure is there will your heart be also." The appeal of Jesus Christ is to make the Kingdom first, with the certainty that God will take care of all lesser things. The supreme object of desire commands the entire life. We become thoroughly permeated with the *goal* which we seek. The objective aim is ever reflecting itself in our thoughts, our feelings and our actions. In very truth we ARE the thing we SEEK to secure. If our goal is an earthly goal our nature will be an earthly nature. If our aspirations are heavenly qualities will appear in all of our daily relationships. The great truth is this, all that is best in life is directly from the hand of God. A response to his love conforms us to his image. It is literally true that both for this world and the world to come discipleship is the most rewarding thing possible. To believe: "he will give his angels charge over us to keep us in all our ways," to believe that the everlasting arms are about us and beneath us, to know that when we pass through the waters He will be with us, *this* is life at its bravest and its best. The larger the faith the greater the force.

The Mid-Week Service

By SHIRAS JONES.

TOPIC FOR FEBRUARY 25.

Missions and Union. Matt. 23:8-10.

The only persons whose views on the question of union are entitled to respect are the men and women, at home and abroad, who are trying to face all the problems involved in making Christianity the universal religion. Is Christianity destined to be the religion of all good men? If it is, then what are the marks of a Christian that are neither local nor temporary? The church that is preaching the gospel to the non-Christian people must answer this question for itself. Neither Athanasius nor Luther nor Calvin nor Campbell has spoken the word that binds it.

THE WORD OF THE MISSIONARY.

We send the missionary to tell the good news to the Chinaman, the Japanese, the Hindu, and the African. We examine him carefully as to his fitness for the task. He has to tell us what he believes and we raise an outcry that is heard from one end of the land to the other if the missionary society sends to the foreign field a man who is reported to have notions of his own about the proper pronunciation of our party shibboleths. Now how would it do for the missionary to call us up for examination? He is face to face with the world that does not believe in Christ. What sort of support does he have from us? Is he glad to tell men what we believe about Christ and redemption? Or does he have to apologize for our crude, absurd, and partisan beliefs?

THE WORD OF THE CONVERT.

Converts from Confucianism, Hinduism, Buddhism, and Mohammedanism are not supposed to know all there is to be known of Christianity. They make many mistakes and they need help from teachers who have inherited the best that Christian civilization can give. But they have an experience that must be understood by the teacher of religion. They will not long remain in subjection to the foreign teacher. The Christianity of every race must be studied by the advocate of union. Christ lived his life on earth among Orientals. May we not expect Orientals to contribute something to our knowledge of Christ? They have already done us a service by helping to correct our wooden-headed interpretation of the poetry of the Bible. We may reasonably expect them to give us light on the symbols and doctrines of the Bible. We need not accept uncritically what they have to say. We shall learn more from what they are than from their formal attempts at instruction.

UNITE FOR EQUIPMENT.

The educational institutions needed for the adequate presentation of Christianity to all the world cannot be provided by any one denomination nor by all the denominations working separately. This seems to be the message that comes from the mission field. It is true of the great cities of America. The splendid work that is being done by many of the leading denominations for the redemption of the cities is but a suggestion of what ought to be done. The neglected country communities cannot be reached and helped as their needs require by sectarian rivalry. Ministry to the sick is one of the important duties of the church. The opportunity for this ministry among the races that have no knowledge of science is too great to be appreciated by any but the missionary who sees the afflicted every day. This is a work for all Christendom. It should be done for the sake of the people and not for the exaltation of an ecclesiastical organization. Of course the church that helps in this service will be blessed but its first thought should be directed to the relieving of suffering, not to its own glory before men. What sort of men and women are needed on the mission field? The best that Christianity produces.

References: Acts 10:34-35; 11:19-24; 11:17-18; 15:7-12; Matt. 7:21-23; Gal. 2:9-14; 3:28; Eph. 2:14-15.

To Remove Confusion

The National Benevolent Association of the Christian Church, 2955 N. Euclid Ave., St. Louis, Mo., has no connection whatever with "The Christian Woman's National Benevolent Association," 5861 Plymouth Ave., St. Louis, Mo., Mrs. T. R. Ayars, president.

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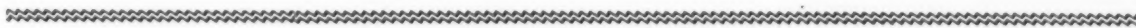
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